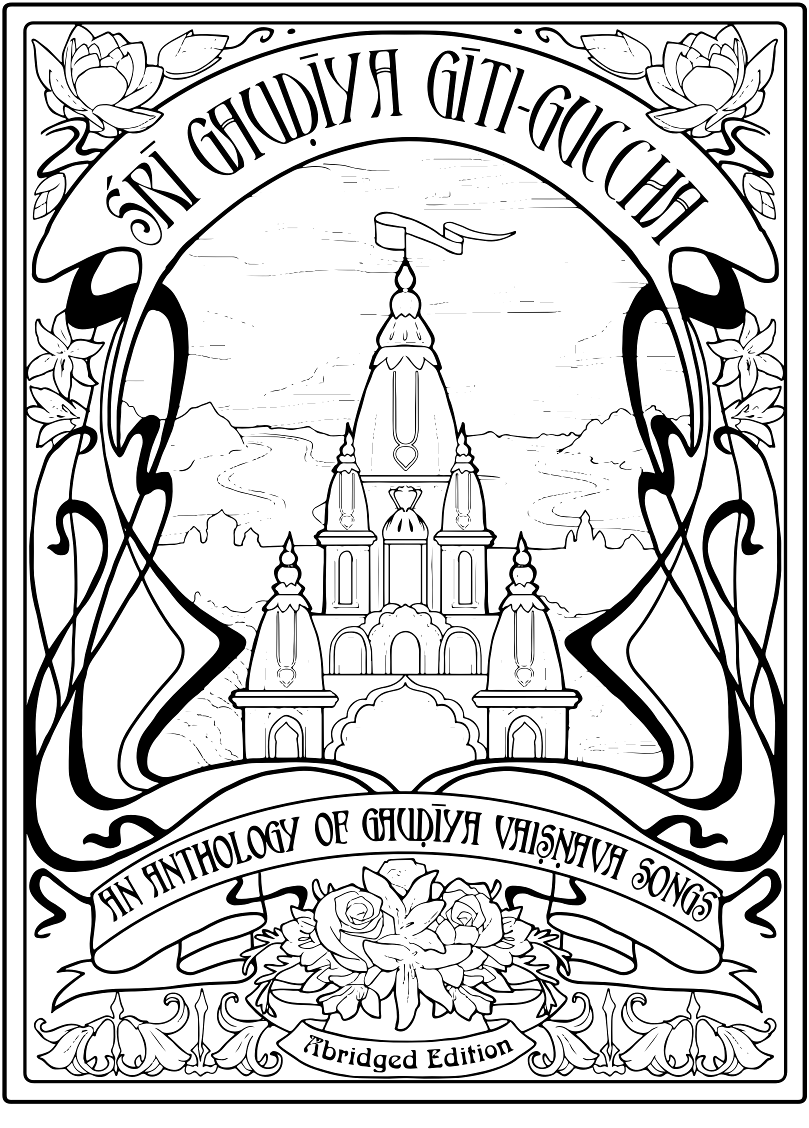

ŚRĪ GAUḌĪYA GĪTI-GUCCHA
AN ANTHOLOGY OF GAUḌĪYA VAIṢṆAVA SONGS
Abridged Edition

Śrī Gauḍīya Gīti-Guccha

An Anthology of Gauḍīya Vaiṣṇava Songs

~ IN BENGALI, SANSKRIT, HINDI, AND ORIYA ~

ABRIDGED EDITION

Compiled under the guidance of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

VRINDAVAN • NEW DELHI • SAN FRANCISCO

ENGLISH TITLES PUBLISHED BY ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

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Śrī Gauḍīya Gīti-guccha,
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We humbly offer this book to our beloved *gurudeva*,
nitya-līlā-praviṣṭa oṁ viṣṇupāda
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja,
who would always dedicate each of his publications to his *gurudeva*,
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja,
with the following words:

To My Holy Master



śrī gauḍīya-vedānta-ācārya-kesarī nitya-līlā-praviṣṭa
oṁ viṣṇupāda aṣṭottara-śata śrī

ŚRĪMAD BHAKTI PRAJÑĀNA KEŚAVA
GOSVĀMĪ MAHĀRĀJA

the best amongst the tenth generation
of descendants in the bhāgavata-paramparā
from Śrī Kṛṣṇa Caitanya Mahāprabhu,
and the founder of the Śrī Gauḍīya Vedānta Samiti
and its branches throughout the world.

Contents

Śrī Guru

Vaiṣṇavas

Śrīla Rūpa Gosvāmī

Pañca-tattva

Śrī Gaurāṅga

Gaurāṅga and Nityānanda

Gaurāṅga and His Associates

Siddhi-lālasā

Hankering for Ultimate Perfection

Śrī Rādhā

Siddhi-lālasā
Hankering for Ultimate Perfection

Śrī Śrī Rādhā-kṛṣṇa

Śrī Kṛṣṇa

Śrī Nāma-kīrtana

OTHER KĪRTANAS

BHAJANA-KĪRTANA

The Glories of Śrī Nāma

SELECTED SONGS FROM

Śrī Śikṣāṣṭaka

Śrī Upadeśāmṛta

SELECTED SONGS FROM
Śaraṇāgati

Ārati

THE GLORIES OF Mahā-prasāda

Śrī Ekādaśī

Sanskrit Stotras

Sanskrit Songs

Hindi & Braj Bhasha Kīrtanas

Oriya Kīrtanas

Addendum

Introduction

Kīrtana has been performed throughout the ages, but its real glory and importance was revealed five hundred years ago when Śrī Caitanya Mahāprabhu descended to this world. In the lineage of Śrīman Mahāprabhu, all prominence is given to *kīrtana*. It is His life and soul and also the life and soul of His followers.

The soul's only true requirement and very sustenance is to pray to the Lord and glorify Him. Day and night, Śrīman Mahāprabhu, who is none other than Śrī Śrī Rādhā-Kṛṣṇa combined, would subsist on the *kīrtanas* sung to Him by Svarūpa Dāmodara and Rāya Rāmānanda. He never went for a moment without *kīrtana*. His principal instruction was to always perform *kīrtana* of Śrī Hari—*kīrtanīya sadā hariḥ*. Nothing pleases Him more than sincere *kīrtana*.

Śrīla Rūpa Gosvāmī is glorified as that divine personality who fully understood the elevated moods tasted by Śrī Caitanya Mahāprabhu and who then fulfilled Mahāprabhu's innermost desire by revealing these moods to the people of the world through literature—both prose and poetry—in eloquent Sanskrit.

Śrīla Narottama dāsa Ṭhākura made these lofty conceptions more accessible by delivering them in the vernacular dialect of the Bengali language, composing numerous prayers to the divine personalities exalted by Gauḍīya Vaiṣṇavas.

Following this era, many Gauḍīya Vaiṣṇavas composed wonderful *kīrtanas*, but none has been more prolific than Śrīla Bhaktivinoda Ṭhākura. He made the deep moods contained within these songs even more accessible. He wrote

over two hundred eighty songs, covering a wide variety of topics. Some songs give stern instructions to the mind, thus guiding the *sādhaka* struggling with material desires; some songs are prayers imbued with a mood of surrender; others are saturated with intense hankering for ultimate perfection; and some songs glorify the sweetness of the Divine Couple's names, forms, qualities, and pastimes.

Following him, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda initiated a wave of *kīrtana-rasa* that was soon to engulf the entire world. He was the personification of Śrīla Bhaktivinoda Ṭhākura's intense desire to inundate every corner of the globe with *kīrtana*, for the benefit of all *jīvas*. Through Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the holy name and the *kīrtanas* of his *guru-varga* were spread throughout the length and breadth of India. He inspired multitudes of young men from all walks of life and empowered them to spread the mission of Śrī Caitanya Mahāprabhu through the beauty of *kīrtana*—both sung and spoken.

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja continued this preaching mission with the same zeal, emphasizing the importance of *kīrtana* and reminding religious persons and others that, in Kali-yuga, sincere *kīrtana* is our only means of attaining ultimate auspiciousness. The beautiful *kīrtanas* he wrote are esoteric and instructive, imparting the lofty tenets and very essence of Gauḍīya Vaiṣṇavism.

Prominent among the disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was one who fulfilled the prediction of Śrīla Bhaktivinoda Ṭhākura that, one day, people the world over, both Indians and Westerners, would joyfully dance together in the bliss of *kīrtana*. That personality was Śrīla Bhaktivedānta Svāmī Mahārāja (Śrīla Prabhupāda). In 1965, at sixty-nine years of age, he brought the blissful waves of Gauḍīya *kīrtana* to Western shores. Thousands of young men and women, upon

witnessing his heartfelt *kīrtana*, glimpsed the bliss of a higher state of consciousness. Enlivened by the sheer delight *kīrtana* bestows, they wanted to share that happiness with others. Through them, Śrīla Bhaktivedānta Svāmī Mahārāja introduced *kīrtana* culture to nearly every country on the planet.

Following him, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja also preached extensively throughout India and the world. With great specificity, he focused his audiences on the most precious jewels within the depths of Gauḍ̂īya literature and *kīrtana*, so as to fortify an understanding of the highest goal and fix one on the path of attaining it. He emphasized that the prayers of conditioned souls, being full of mixed desires and ulterior motives, divert us from attaining that goal. For this reason, he explained, we benefit by singing the prayers of our *ācāryas*, who are abodes of mercy and who have written songs free of any material tinge. If we sing their songs sincerely, we will glean how to correctly approach Śrī Hari, Guru, and Vaiṣṇavas.

Śrī Gauḍ̂īya Gīti-guccha

Śrī Gauḍ̂īya Gīti-guccha was first published on Gaura Pūrṇimā, 1957, by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He compiled many different *kīrtanas* by Vaiṣṇava authors, from before the time of Mahāprabhu to the present day, and arranged them in order according to language, subject, and mood. *Guccha* means a 'cluster,' and these songs have been clustered in a most beautiful way, like a bouquet of flowers. This forms the basis of this current English edition.

Therefore, *Śrī Gaudiya Gīti-guccha*, an anthology[1] of Gauḍ̂īya Vaiṣṇava songs, is a treasure-house of prayers,

1 The word 'anthology' can be traced to its Greek root, meaning 'a gathering of flowers.'

cherished and sung by one who is a *sādhaka* (practitioner of *bhakti*) as well as by one who is a *siddha* (perfected devotee).

Sequence

Our *ācāryas* emphasize the necessity of praying to one's *gurudeva*, the Vaiṣṇavas, and so forth, before commencing any act or supplication. For this reason, the *maṅgalācaraṇa* is recited before *kīrtana* begins. In traditional Gauḍīya *kīrtana*, songs are first sung to *śrī guru*, then the Vaiṣṇavas, Śrī Śrī Gaura-Nitāi, about the process of surrender (*śaraṇāgati*), and then to Śrī Śrī Rādhā-Kṛṣṇa. The *kīrtana* session ends with the singing of the *mahā-mantra*.

HOW TO USE THIS BOOK

Word Order, Square Brackets, and Parentheses

To facilitate the learning of verses by heart, the translations are presented in simple language, adhering to the grammatical structure and word order of the original verses, to the extent that this is possible. We have inserted words in square brackets that convey the subtle inferences in the original language.

Parentheses are used in three ways. (1) Sometimes, the original song itself has parenthetical wording, so this is transferred to its translation. (2) Parentheses are used to define a word or term, in accordance with their traditional use in English translations. (3) In the Sanskrit section, words in parenthesis are from the commentaries of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and other Gauḍīya *ācāryas*.

Pronunciation guide

The main diacritic markings used in this book to indicate the pronunciation of the Bengali, Sanskrit, Hindi, and Oriya words are pronounced as follows: **ā** as in f**a**ther, **ī** as in s**ee**, **ū** as in b**oo**t, ṛ as the ri in **ri**p, **ṭ** as in **t**rain, **ḍ** as in **d**rain, **ḓ** as in the American pronunciation of tt in bu**tt**er, **ṅ** as in i**n**k, **ñ** as in i**n**ch, **ś** and **ṣ** as in the sh in **sh**ip, and **c** as in **ch**ip.

The characters **ĵ** and **ô** are pronounced the same as j and o. The circumflex (ˆ) above the two letters is there to represent different Bengali characters that have the same pronunciation.

The character **ā̃** is the same as **ā**, but the tilde (˜) above indicates that the sound should be nasal. This is done by diverting some of the breath to the nose.

In Bengali and Hindi, the 'a' at the end of a written word is sometimes not pronounced. In this book, such 'a's are in gray scale (e.g., **kīrtana**, **jaya**). However, the silent 'a's are sometimes pronounced to fill in the meter. We have left these 'a's in gray scale. The singer can decide whether to pronounce them or not. To save confusion, we have eliminated any silent 'a' that breaks a meter.

Please refer to the pronunciation guide at the end of the book for a more detailed explanation of sounds used in Bengali, Hindi, and Sanskrit.

Song Titles

According to Bengali Gauḓīya tradition, a song is known by its introductory words; it has no separate title. We have therefore entitled most of the songs herein according to their initial few words. Exceptions are some Bengali songs, such as the *āratī* songs, and all the *stotrams*.

*****

Because the songs in this book come from the pure hearts of exalted Vaiṣṇavas, it is not really possible to translate them into a language of this world. Nonetheless, a sincere person may still receive their direct import by the mercy of *śrī guru* and the authors, who transcend all worldly limitations. Therefore, in accordance with the practice of his *guru-varga*, our beloved *gurudeva*, *nitya-līlā-praviṣṭa* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, asked that these songs be translated into every language of the world. We humbly submit this English translation of *Śrī Gauḍīya Gīti-guccha* into his lotus hands and beg forgiveness from him and our esteemed readers for any error it may contain.

Aspiring to serve Śrī Guru and the Vaiṣṇavas,

the devotees on the *Gauḍīya Gīti-guccha* publishing team

17 September 2013
The Appearance Day of
Śrīla Saccidānanda Bhaktivinoda Ṭhākura

GAUḌĪYA GĪTI-GUCCHA PUBLISHING TEAM

Bengali Translation: Kundalatā dāsī, Candraśekhara dāsa, Śrīvāsa dāsa • **Fidelity Check:** Kundalatā dāsī, Candraśekhara dāsa, Śrīvāsa dāsa, Madhukara dāsa • **Translation Consultants:** Mādhava-priya dāsa, Amala-kṛṣṇa dāsa, Uttama-kṛṣṇa dāsa, Gopāla-kṛṣṇa dāsa, Gīta dāsī

Sanskrit Translation: B. V. Bhāgavata Mahārāja, Rādhikā dāsī, Madhukara dāsa • **Fidelity checks and Translation Consultants:** Vaṁśī-vadana dāsa, Rādhikā dāsī, Uttama-kṛṣṇa dāsa, Vijaya-kṛṣṇa dāsa

Hindi Translation: Śrīvāsa dāsa, Damayantī dāsī • **Fidelity Check:** Damayantī dāsī, Mañjarī dāsī

Oriya Translation: Uttama-kṛṣṇa dāsa • **Fidelity Check:** Vaṁśī-vadana dāsa

English Edit: Ṛṣabhadeva dāsa, Vicitri dāsī, Mañjarī dāsī (SP), Vaijayantī-mālā dāsī • **Proofreading:** Sanātana dāsa, Sulatā dāsī, Jānakī dāsī • **Cover Design:** Nilāmbarī dāsī • **Layout:** Kṛṣṇa-karuṇya dāsa, Jānakī dāsī • **Production Coordinators:** Madhukara dāsa, Vaijayantī-mālā dāsī • **Acknowledgements:** Śrīmad Bhakti Vijñāna Bharatī Gosvāmī Mahārāja, B. V. Madhusūdana Mahārāja, Premānanda Prabhu, Braja-mohana dāsa, Dīna-bandhu dāsa, Acyuta-kṛṣṇa dāsa, Gaurasundara dāsa (Hawaii), Śravaṇa-kumāra dāsa, Jaya-gopāla dāsa, Anupama dāsa (Orissa), Kṛṣṇa dāsa (SF), Yaśodānandana dāsa (India), Vasānta dāsa, Jānakī dāsī (India), Kiśori-mohana dāsa, Sudevī dāsī, Govardhana dāsa, Ānitā dāsī

We would also like to express our sincere thanks to the Bhaktivedānta Research Centre, Kolkata, for giving us access to the original Bengali manuscripts of the songs of Śrīla Bhaktivinoda Ṭhākura.

Words From Our Ācāryas

As we sing these verses, we should meditate on our *guru-varga* and consider, "It is you who are actually submitting these prayers; it is you who are singing them. Without your mercy I will never be qualified to make such prayers." It is only by their mercy that we can follow in their footsteps and pray like this, and thus gradually attain loving service to the Divine Couple in Vraja.

Śrī Śrīmad Bhaktivedānta Nāyāraṇa Gosvāmī Mahārāja,
Śrī Dāmodaraṣṭakam, Verse Five

If we introduce so much emphasis on style of *kīrtana*, then simply imitation will go on. Devotional emotion is the main thing.

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja,
letter to Satsvarūpa Gosvāmī, June 30, 1976

Kṛṣṇa-kīrtana is not for earning livelihood. *Kṛṣṇa-kīrtana* is not meant for entertaining the public for demonstration of arts. It is dynamic service to the Lord. We do not therefore mind so much about the artistic presentation of *kṛṣṇa-kīrtana*, but we want to see how much a devotee is satisfying the Supreme will.

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja,
letter to Yadurāṇī (Śyāmārāṇī) dāsī, December 12, 1967

Do not think that you are unqualified if you do not know how to play the harmonium or if your voice is not very flexible for singing *rāgas*. Even if you have a very raspy voice, this is not an impediment. Simply chant with feeling, "*Hā* Kṛṣṇa, *Hā* Kṛṣṇa!"

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja,
June 1997

We want to hear nice music and singing. We want to hear the nice playing of instruments. We accept this as *kīrtana*.

Have the *ācāryas* demonstrated such a teaching? Will this behaviour of ours be accepted as properly following the example of the *ācāryas*? This is disobedience. Will those who disobey attain any good? This is indeed a fault. *Kīrtana* is not the same as merely singing and playing instruments.

In merely singing and playing instruments one may be seeking one's own sense gratification. It has therefore been prohibited. But in real *kīrtana* there is no question of seeking one's own sense gratification. Through *kīrtana* we want to please the senses of Bhagavān. How will we do that? We cannot see or understand Bhagavān. What do the senses of Bhagavān need or desire? If we do not know the answer to this, then how will we ever be able to serve or please His senses? Can we gratify His senses simply with sweet melodies?

What to speak of humans, even a snake raises his hood when he hears a sweet melody. Even deer silently follow a sweet sound. Such is the attraction of a beautiful melody. These melodies have a powerful effect on the mundane senses, so of course we are attracted when

we hear them. But this attraction is not *bhakti*! Musical sounds attract everybody, but mere music is not *kīrtana*. According to the tenets of Śrī Caitanya Mahāprabhu, it must be rejected.

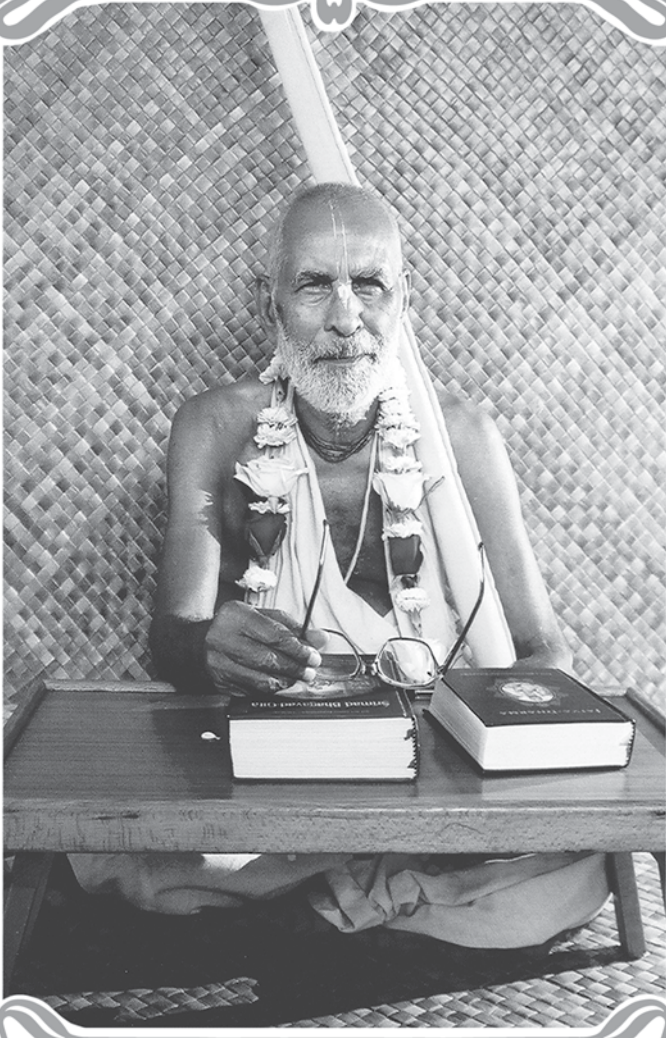
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…Mother Yaśodā used to call for Kṛṣṇa. Did she do it while playing a harmonium or violin: "*He* Lālā! Come!"? Or did Kṛṣṇa come running to her because of her melodious voice? What attracted Him? *Bhakti*."

Śrīla Bhaktivedānta Trivikrama Mahārāja,
'Kṛṣṇa is Only Hungry for Love', Rays of The Harmonist,
No.22, Kārtika 2010

In Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja's introduction to the first edition of *Śrī Gauḍīya Gīti-guccha*, he offers this warning in the performance of *kīrtana*:

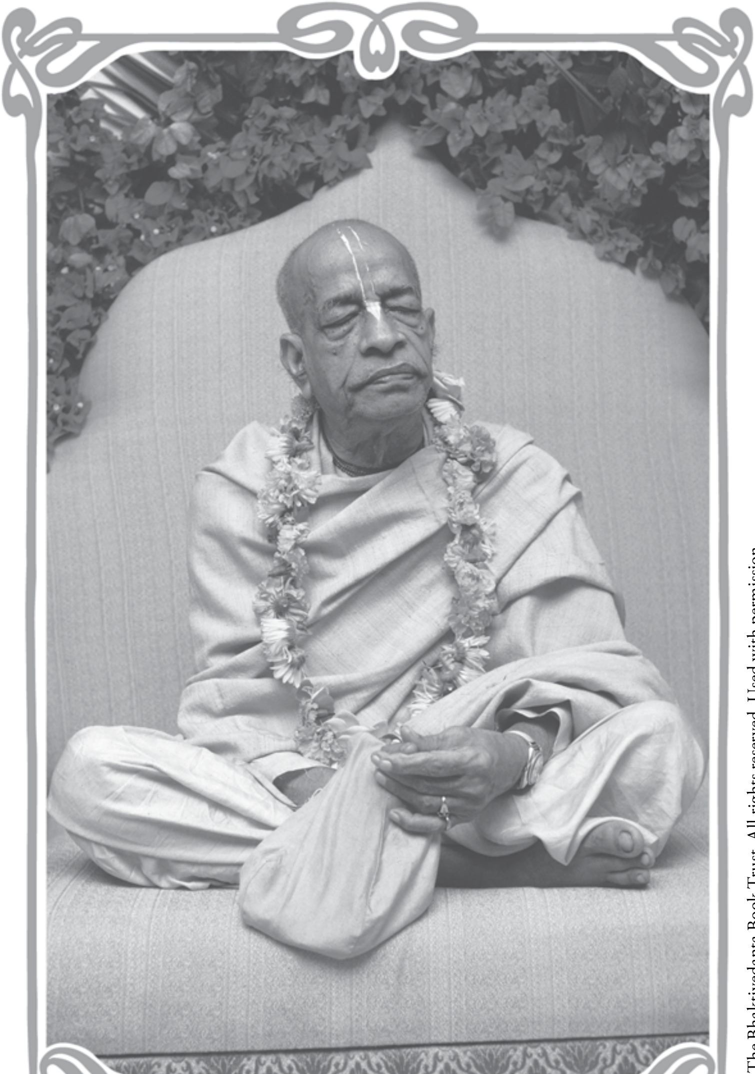
The *mahājanas* (spiritually elevated personalities) have realized the glories of *kīrtana*. It may be observed that there are three classes of devotees: *kaniṣṭha* (novice devotee), *madhyama* (intermediate devotee), and *uttama* (topmost devotee). The books of songs by the *mahājanas* have been composed for devotees of all three classes. For the most part, we have published this [Bengali] *Gīti-guccha* for the *sādhakas* of *kaniṣṭha* and *madhyama* qualification. We do not wish to publish for the general public songs intended for the *uttama-adhikārī*. Nevertheless, one or two songs have been inserted. Narrators and *kīrtaniyas* should recite or sing these songs after careful deliberation.



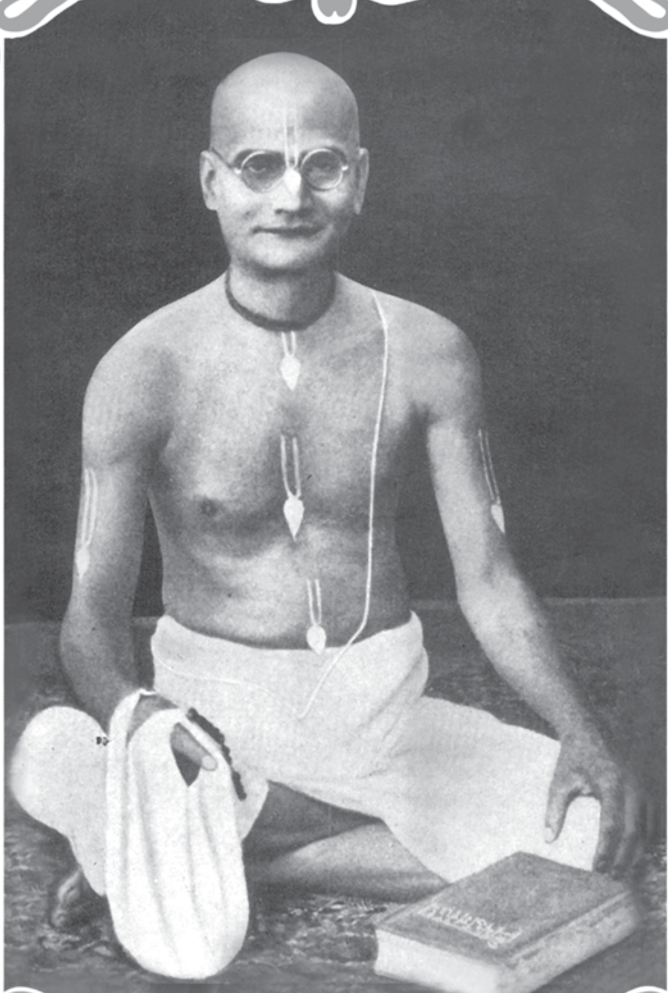
nitya-līlā-praviṣṭa oṁ viṣṇupāda
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA



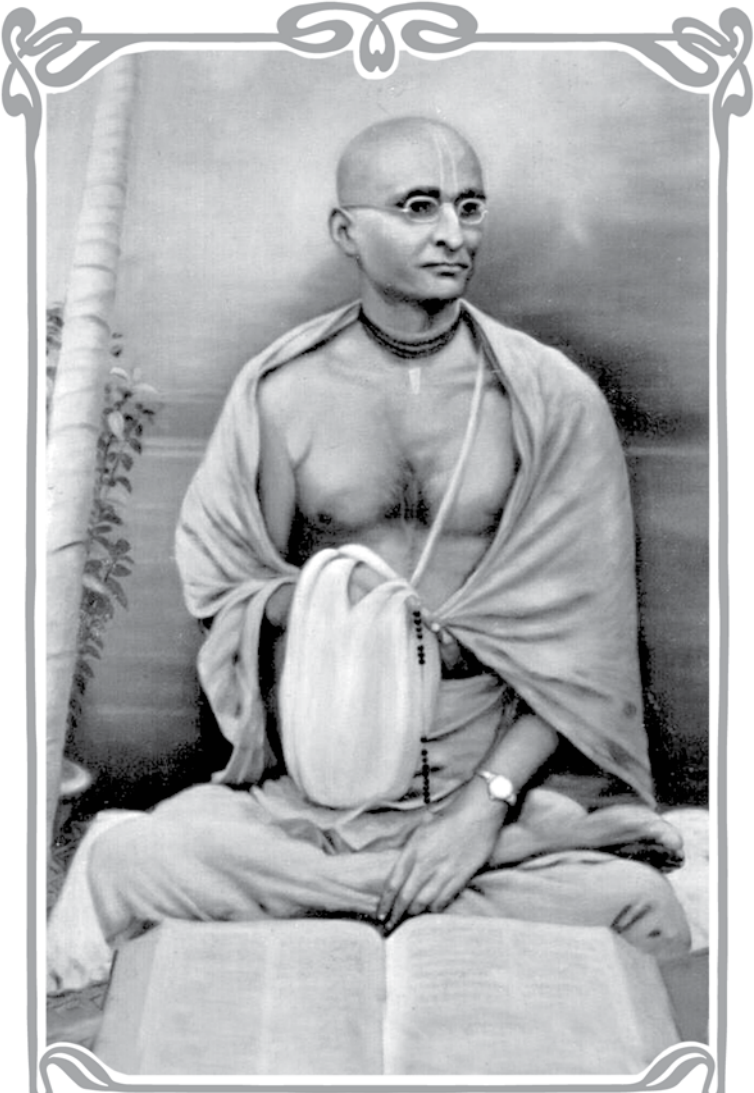
nitya-līlā-praviṣṭa oṁ viṣṇupāda
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA VĀMANA GOSVĀMĪ MAHĀRĀJA



nitya-līlā-praviṣṭa oṁ viṣṇupāda
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA SVĀMĪ GOSVĀMĪ MAHĀRĀJA



nitya-līlā-praviṣṭa oṁ viṣṇupāda
Śrī Śrīmad bhakti prajñāna Keśava Gosvāmī mahārāja



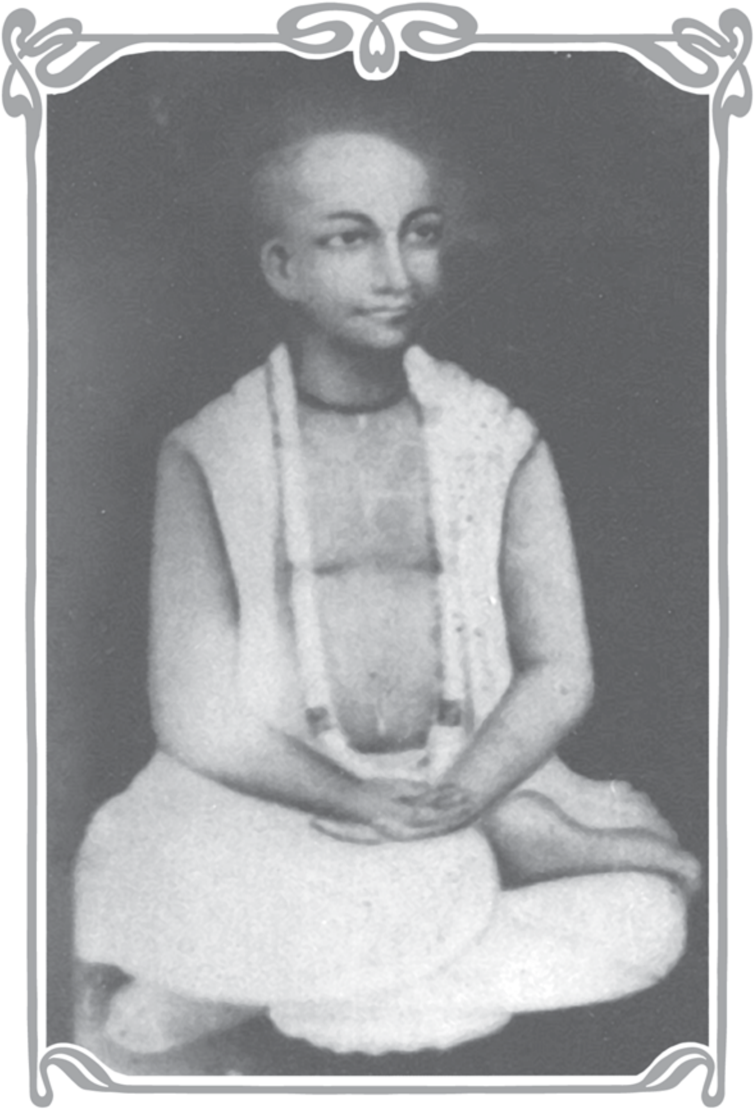
jagad-guru nitya-līlā-praviṣṭa oṁ viṣṇupāda
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda



nitya-līlā-praviṣṭa oṁ viṣṇupāda
Śrīla Gaura-kiśora dāsa Bābājī Mahārāja



nitya-līlā-praviṣṭa oṁ viṣṇupāda
Śrīla Saccidānanda Bhaktivinoda Ṭhākura



Śrīla Narottama dāsa Ṭhākura

Jaya-dhvani

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-
Rādhā-Vinoda-bihārījī kī jaya!

[Now one should loudly chant the name of one's *guru.*]

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata
Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata
Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata
Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda kī jaya!

Nitya-līlā-praviṣṭa parama-bhāgavat-pravara
Śrī Śrīla Gaurakiśora dāsa Bābāji Mahārāja kī jaya!

Nitya-līlā-praviṣṭa Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura kī jaya!

Nitya-līlā-praviṣṭa vaiṣṇava-sārvabhauma
Śrī Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!

Śrī gauḍīya-vedāntācārya
Śrī Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Śrīla Narottama, Śrīnivāsa, Śyāmānanda Prabhu-traya kī jaya!

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa,
dāsa Raghunātha ṣaḍ-gosvāmī-prabhu kī jaya!

Śrī Śvarūpa Dāmodara, Rāya Rāmānandādi
Śrī Gaura-pārṣada-vṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema se kaho Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita,
Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda kī jaya!

Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa,
Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modradrumadvīpa,
Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa, gopī, go, Govardhana, dvādaśa vanātmaka
Śrī Vraja-maṇḍala kī jaya!

Śrī Rādhā-kuṇḍa, Śyāma-kuṇḍa, Gaṅgā, Yamunā, Tulasī,
Bhakti-devī kī jaya!

Śrīmatī Vṛndā-devī kī jaya! Śrī Paurṇamāsī Yogamāyā kī jaya!
Śrī Gopīśvara Mahādeva kī jaya!

Śrī Jagannātha, Baladeva, Subhadrā, Sudarśana Cakra jiu kī jaya!

Śrī Kṣetra-maṇḍala kī jaya!

Sarva-vighna-vināśakārī Śrī Nṛsiṁhadeva kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāri-dhāma kī jaya! Cāri-sampradāya kī jaya! Cāri-ācārya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Śrī Keśavajī Gauḍīya Maṭha o tat-śākhā maṭha samūha kī jaya!

Grantha-rāja Śrīmad-Bhāgavatam kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī Nitāi-Gaura-premānande! Hari Hari bol!

Maṅgalācaraṇa

Prayers invoking auspiciousness

vande ’haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer *praṇāma* unto the lotus feet of my [*śikṣā* and *dīkṣā*] *gurus*, my entire *guru-varga*, and to all Vaiṣṇavas, to Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, to Śrīla Raghunātha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, and all their associates, to Śrī Advaita Ācārya, the *avadhūta* Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and all their associates, and to the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, and to Their companions, Śrī Lalitā, Śrī Viśākhā, and all the other *sakhīs*.

Glorification of Śrī Guru

(oṁ) ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī gurave namaḥ

I am blinded by the darkness of ignorance, but *śrī guru* has mercifully opened my eyes, anointing them with the salve of divine knowledge. I offer *praṇāma* to that *śrī gurudeva*.

Prayers to Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

nama oṁ viṣṇu-pādāya rādhikāyaḥ-priyātmane
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine

I offer *praṇāma* to *oṁ viṣṇupāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who is very dear to Śrīmatī Rādhikā.

vande 'haṁ śrī-guru-varaṁ śrī-rūpānuga-pravaraṁ
vraja-rasa-rasikaṁ ca nārāyaṇam taṁ prapannam

I surrender myself and offer prayers to that most exalted *śrī guru*, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who is the best amongst the followers of Śrīla Rūpa Gosvāmī, and who is always absorbed in relishing *vraja-rasa*.

śrī-guru-caraṇaṁ vande ramaṇa-preṣṭhāya bhūtale
rūpānuga-bhakti-daṁ ca kṛpā-mūrtiṁ nārāyaṇam

I worship the lotus feet of *śrī guru*, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who, in this world, is most dearly loved by Śrī Ramaṇa-bihārī. He is the embodiment of mercy and bestows the treasure of *rūpānuga-bhakti*.

śrī-kṛṣṇa-līlā-kathane su-dakṣam
audārya-mādhurya-guṇaiś ca yuktam
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ
nārāyaṇaṁ tvāṁ śirasā namāmi

O Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, you are most expert in describing *kṛṣṇa-līlā* and are fully endowed with the qualities of magnanimity and sweetness. You are the best of all great souls. I bow my head to you.

Prayers to Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

namaḥ oṁ viṣṇu-pādāya śrī keśava-priyātmane
śrī-śrīmad-bhaktivedānta-vāmana iti nāmine

I offer *praṇāma* to *oṁ viṣṇupāda* Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, who is most dear to Śrī Keśava (alternately: Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja).

gaura-bhāva-mayo dehaḥ ujjvala-rasa-bhāvakaḥ
bhaktivedānta vāmano rāga-bhakti-pravartaka

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja's divine form is comprised of *gaura-bhāva*, he is immersed in *ujjvala-rasa*, and he establishes *rāga-bhakti*.

guru-dhāmni ca sevāsu vaiṣṇave sarvadā mati
granthe bhāgavate sākṣāt gosvāmī vedānte rati

His heart is perpetually devoted to the service of *śrī guru*, the *dhāma*, and the Vaiṣṇavas; and he has unalloyed attachment for Gauḍīya Vedānta, *Śrīmad-Bhāgavatam*, and the literatures of the Gosvāmīs.

Prayers to Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktivedānta-svāmin iti nāmine

I offer *praṇāma* to *oṁ viṣṇupāda* Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja (Śrīla Prabhupāda), who, in this world, is most dear to Śrī Kṛṣṇa.

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

My respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You preach the message of Śrī Gaurāṅga and thus deliver the Western countries, which are filled with voidism and impersonalism.

Prayers to Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

nama oṁ viṣṇu-pādāya ācārya-siṁha-rūpiṇe[1]
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine

I offer *praṇāma* to the lion-like *ācārya, oṁ viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

atimartya-caritrāya svāśritānāṁ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

His character and activities are transcendental to the modes of nature, and he protects and nurtures those who take shelter of him. He is always aggrieved to see the suffering of the living entities, and he bestows love for *śrī nāma*.

gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti-svarūpiṇe

He is the shelter of love for Gaurāṅga, and his every action is solely to fulfill the desires of Śrī Kṛṣṇa. He is best among the followers of Śrīla Rūpa Gosvāmī, and his internal identity is that of Vinoda Mañjarī.

prabhupādāntaraṅgāya sarva-sad-guṇa-śāline
māyāvada-tamo-ghnāya vedāntārtha-vāde namaḥ

He is an intimate associate of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, and he is endowed with all auspicious qualities.

1 In place of **ācārya-siṁha-rūpiṇe** one can sing **gaura-preṣṭhāya bhūtale**.

He eradicates the darkness of *māyāvada* and reveals the true meaning of Vedānta. I offer *praṇāma* to him.

Prayers to Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktisiddhānta-sarasvatīti-nāmine

I offer *praṇāma* to *oṁ viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who, in this world, is most dear to Kṛṣṇa.

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

I offer *praṇāma* to Śrī Vārṣabhānavī-dayita dāsa, the manifestation of an ocean of mercy, who bestows realization of our eternal relationship with Śrī Kṛṣṇa.

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

O Śrīla Sarasvatī Ṭhākura, you deliver *śrī rūpānuga-bhakti*, which is enriched with *ujjvala-mādhurya-prema*. You are the embodiment of the mercy potency of Śrī Gaurāṅga. I offer *praṇāma* unto you.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

I offer obeisances to you, the embodiment of Śrī Gaurāṅga's message. You deliver the fallen and remove the darkness of philosophical misconceptions that are opposed to the precepts taught by Śrīla Rūpa Gosvāmī.

Prayer to Śrīla Gaura-kiśora dāsa Bābājī Mahārāja

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ

I offer *praṇāma* to Śrī Gaura-kiśora dāsa Bābājī Mahārāja, who is the direct embodiment of renunciation. O you who are an ocean of *vipralambha-rasa*, I offer *praṇāma* unto your lotus feet.

Prayer to Śrīla Bhaktivinoda Ṭhākura

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

I offer *praṇāma* to you, Śrīla Saccidānanda Bhaktivinoda Ṭhākura, the foremost of *rūpānugas* and the personal manifestation of Śrī Gaurāṅga's *śakti* [Gadādhara Paṇḍita].

Prayer to Śrīla Jagannātha dāsa Bābājī Mahārāja

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ

You indicated the place of Śrī Gaurāṅga's appearance, and you are most dear to the saintly. O Śrīla Jagannātha dāsa Bābājī Mahārāja, leader of the Vaiṣṇavas, I offer *praṇāma* unto you.

Prayer to the Vaiṣṇavas

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer *praṇāma* again and again to the Vaiṣṇavas, who are the saviors of the fallen, who are just like wish-fulfilling desire-trees, and who are oceans of mercy.

Prayer to Śrī Gaurāṅga

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer *praṇāma* to that greatly munificent Lord who bestows *kṛṣṇa-prema*. He is Kṛṣṇa Himself, who has assumed a golden complexion and accepted the name Śrī Kṛṣṇa Caitanya.

Prayer to Śrī Kṛṣṇa

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

O Śrī Kṛṣṇa, You are an ocean of mercy, the friend of the fallen, Lord of the universe, master of the cowherds, beloved of the *gopīs*, and [above all] the beloved of Śrī Rādhā. I offer *praṇāma* unto You.

Prayer to Śrī Rādhā

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

O Śrī Rādhā, O Gaurāṅgi, whose complexion is like molten gold, You are the queen of Vṛndāvana, the daughter of Vṛṣabhānu, and the divine goddess, who is most dear to Śrī Hari. I offer *praṇāma* unto You.

Prayer to the Presiding Deity of Sambandha Śrī Śrī Rādhā-Madana-mohana

jayatāṁ su-ratau paṅgor mama manda-mater gatī
mat-sarvasva padāmbhojau rādhā-madana-mohanau

All glories to the supremely merciful Śrī Śrī Rādhā-Madana-mohana! Although I am lame and foolish, They are my sole refuge. Their lotus feet are everything to me.

Prayer to the Presiding Deity of Abhidheya Śrī Śrī Rādhā-Govinda

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

In the shining land of Śrī Vṛndāvana, in a temple composed of jewels, Śrī Śrī Rādhā-Govinda are seated on an effulgent throne beneath a *kalpa-vṛkṣa* tree, accepting service from Their beloved *sakhīs*. I meditate upon Them.

Prayer to the Presiding Deity of Prayojana Śrī Śrī Rādhā-Gopīnātha

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

Standing on the river-bank at Vaṁśīvaṭa, Śrī Gopīnātha, the initiator of the transcendental mellow of the *rāsa*-dance, attracts all the *gopīs* with the sound of His *veṇu* flute. May He confer auspiciousness upon us.

Prayer to Śrī Tulasī-devī

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ

I offer *praṇāma* again and again to Śrīmatī Tulasī-devī, who is most dear to Śrī Keśava and who is also renowned as Vṛndā-devī and Satyavatī. O Devī, you bestow *kṛṣṇa-bhakti*!

Prayer to Śrī Pañca-tattva

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer *praṇāma* unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (Mahāprabhu), *bhakta-svarūpa* (Nityānanda Prabhu), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa Ṭhākura), and *bhakta-śakti* (Gadādhara Paṇḍita).

Śrī Pañca-tattva-mantra

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

Additional Prayers

PRAYERS TO ŚRĪ GURUDEVA

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭhavāṭīm
rādhā-kuṇḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

Śrīla Raghunātha dāsa Gosvāmī's *Śrī Mukta-carita* (4)

I offer *praṇāma* to *śrī guru*, by whose abundant mercy I have obtained the topmost name of Śrī Hari, the *dīkṣā-mantras*, [the service of] Śrī Śacīnandana Gaurahari, Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, his older brother, Śrī Sanātana Gosvāmī, the vast abode of Śrī Mathurā, Vraja, Rādhā-kuṇḍa, and Govardhana, as well as a desire for [the loving service of] Śrī Śrī Rādhā Mādhava.

namas te gurudevāya / sarva-siddhi-pradāyine
sarva-maṅgala-rūpāya / sarvānanda-vidhāyine

I offer *praṇāma* unto Śrīla Gurudeva, who awards all spiritual perfection, who is the embodiment of all auspiciousness, and who bestows all happiness.

ENTREATY TO ŚRĪ GURUDEVA

he śrī guro jñānada dīna-bandho / svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra / prasīda rādhā-praṇaya-pracāra

Arcana-paddhati

O Gurudeva, you bestow transcendental knowledge and you are the friend of the fallen. You bestow the spiritual bliss that exists within

your own heart and you are an ocean of mercy. You are a resident of Vṛndāvana and the incarnation of auspiciousness. You preach about Śrī Rādhā's love for Śrī Kṛṣṇa. Please be merciful to me.

trāyasva bho jagannātha / guro saṁsāra-vahninā
dagdhaṁ māṁ kāla-daṣṭaṁ ca / tvām ahaṁ śaraṇaṁ gataḥ

Please deliver me, O most worshipful *śrī guru*. You are the shelter of the living beings of this world. I am burned by the fire of material existence and devoured by time; thus I have come to take shelter of you.

PRAYER TO ŚRĪ GURU'S INTERNAL FORM AS A SAKHĪ

rādhā-sanmukha-saṁsaktiṁ / sakhī-saṅga-nivāsinīm
tām ahaṁ satataṁ vande / guru-rūpāṁ parāṁ sakhīm

I forever worship *śrī guru* in his form as an exalted *sakhī* in the company of Śrī Rādhā and the other *sakhīs*.

PRAYERS TO ŚRĪLA RŪPA GOSVĀMĪ

śrī-caitanya-mano 'bhīṣṭaṁ / sthāpitaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ / dadāti sva-padāntikam

Śrīla Narottama dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*

When will Śrī Rūpa Gosvāmī, who established within this world the mission to fulfill the dearmost desires of the heart of Śrī Caitanya Mahāprabhu, personally give me the shelter of his feet?

ādadānas tṛṇaṁ dantair / idaṁ yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja- / dhūliḥ syāṁ janma-janmani

Śrīla Raghunātha dāsa Gosvāmī's *Dāna-keli-cintāmaṇi* (175)

Clasping a straw between my teeth, I repeatedly beg to attain the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.

PRAYER TO ŚRĪLA SANĀTANA GOSVĀMĪ

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanas taṁ prabhum āśrayāmi

Śrīla Raghunātha dāsa Gosvāmī's *Śrī Stavāvalī, Śrī Vilāpa-kusumāñjali* (6)

I was unwilling to drink the nectar of *bhakti-rasa*, laced with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the suffering of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī.

ENTREATIES TO ŚRĪMAN MAHĀPRABHU

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

Śrīla Rūpa Gosvāmī's *Śri Vidagdha-mādhava* (1st act, 2nd verse)
***Śrī Caitanya-caritāmṛta, Ādi-līlā* (1.4)**

May Śrī Śacīnandana Gaurahari, resplendent with the radiance of molten gold, be forever manifest within the innermost core of your heart. He has descended in the age of Kali, out of causeless mercy, to bestow that which had not been revealed for millions of eons—*unnatojjvala-rasa*, the most elevated, brilliant devotional service in paramour love.

saṁsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam

Śrīla Prabodhānanda Sarasvatī's *Śrī Caitanya-candrāmṛta* (54)

I have fallen into the ocean of birth and death, which is full of misery, and I am being devoured by the crocodiles and sharks of lust, anger, greed, and so forth. Furthermore, I am chained by wicked desires. O Caitanya-candra, please give me, who is bereft of shelter, sanctuary at Your feet.

caitanya-candra mama hṛt-kumudaṁ vikāśya
hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiñcāparādha-timiraṁ nibiḍaṁ vidhūya
pādāmṛtaṁ sa-daya pāyaya durgataṁ mām

Śrīla Raghunātha dāsa Gosvāmī's *Śrī Stavāvali, Abhīṣṭa-sūcanam* (11)

O Caitanya-candra, please make the lotus flower of my heart bloom so that it will attract the bumblebee of remembrance of You. O merciful Lord, [my other request is that,] after destroying the dense darkness of my offenses, You make this miserable person drink the nectar of Your feet.

PRAYERS TO ŚRĪ NITYĀNANDA

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

***Śrī Caitanya-caritāmṛta, Ādi-līlā* (1.7)**

Saṅkarṣaṇa, Śeṣa Nāga, and the Viṣṇus who lie on the Kāraṇa, Garbha, and Kṣīra Oceans are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.

nityānanda namas tubhyaṁ / premānanda-pradāyine
kalau kalmaṣa-nāśāya / jāhnavā-pataye namaḥ

I offer *praṇāma* unto Śrī Nityānanda Prabhu, who bestows the bliss of divine love, who eliminates the filth of the age of Kali, and who is the master of Jāhnavā-devī.

PRAYER TO ŚRĪ GAURA-NITYĀNANDA

ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau

***Śrī Caitanya-bhāgavata, Ādi-khaṇḍa* (1.1)**

I worship the incarnations of mercy, Śrī Gaura-Nityānanda, whose arms extend to Their knees, whose complexions are dazzling, who inaugurated the *saṅkīrtana* movement, whose eyes are large like lotus petals, who nourish the entire universe, who are the best of *brāhmaṇas*, who protect the *yuga-dharma*, and who are engaged in performing pleasing activities for the welfare of the world.

MEDITATION ON THE BEAUTIFUL FORM OF ŚRĪ KṚṢṆA

barhāpīḍābhirāmaṁ mṛga-mada-tilakaṁ
kuṇḍalākrānta-gaṇḍaṁ
kañjākṣaṁ kambu-kaṇṭhaṁ smita-subhaga-mukhaṁ
svādhare nyasta-veṇum
śyāmaṁ śāntaṁ tri-bhaṅgaṁ ravi-kara-vasanaṁ
bhūṣitaṁ vaijayantyā
vande vṛndāvana-sthaṁ yuvati-śata-vṛtaṁ
brahma gopāla-veśam

His crown is decorated with a peacock feather, and His forehead is marked with *tilaka* of musk. [*Makara*-shaped] earrings swing upon His cheeks, His eyes resemble a lotus, His neck resembles a conch, and His face is graced with a gentle smile. A *veṇu* flute rests upon His lips, His complexion is darkish, He is supremely peaceful, and He stands in a threefold bending posture. His cloth resembles the rays of the sun, and He is adorned with a *vaijayantī* garland. I worship that Parabrahma, who is always situated in Śrī Vṛndāvana, surrounded by hundreds of young maidens and dressed in the attire of a cowherd boy.

kasturī-tilakaṁ lalāṭa-paṭale vakṣaḥ-sthale kaustubhaṁ
nāsāgre vara-mauktikaṁ kara-tale veṇuḥ kare kaṅkaṇam
sarvāṅge hari-candanaṁ sulalitaṁ kaṇṭhe ca muktāvalī
gopa-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ

***Śrī Gopāla-sahasra-nāma*, Introduction (28)**

His forehead is decorated with musk *tilaka*, the Kaustubha jewel rests upon His broad chest, and an exquisite pearl hangs from the tip of His nose. The flute gracefully rests in His lotus hands, and bracelets adorn His wrists. His entire form is anointed with *candana*, and a necklace of pearls graces His attractive neck. All glories to the crest-jewel of the *gopas*, who is surrounded by all the young *vraja-gopīs*.

vaṁśī-nyastāsya-candraṁ smita-yutam atulaṁ
pīta-vastraṁ vareṇyaṁ
kañjākṣaṁ sarva-dakṣaṁ nava-ghana-sadṛśaṁ
barha-cūḍaṁ śaraṇyam
trai-bhaṅgair bhaṅgimāṅgaṁ vraja-yuvati-yutaṁ
dhvasta-keśyādi-śūraṁ
vande śrī nanda-sūnuṁ madhura-rasa-tanuṁ
dhurya-mādhurya-pūram

Upon His shining moon-like face rests a *vaṁśī* flute, His gentle smile exudes an incomparable brilliance, and He is attired in excellent yellow cloth. His eyes are like lotuses, He is expert in all arts, and His bodily complexion is like that of a fresh monsoon cloud. His head is adorned with a peacock feather, He is the shelter for those surrendered to Him, and He stands in a delightful threefold bending posture. He is surrounded by the youthful maidens of Vraja, and He subdues Keśī and other demons. I offer prayers to that Śrī Nanda-nandana, the crest-jewel of infinite sweetness and the very embodiment of *mādhurya-rasa*.

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ
śrīvatsāṅkam udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram
gopīnāṁ nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-paraṁ divyāṅga-bhūṣaṁ bhaje

***Śrī Gopāla-sahasra-nāma*, Introduction (29). Also appears in Śrīla Rūpa Gosvāmī's *Śrī Padyāvalī* (46, *Śrī Śāradākāra*)**

I worship Govinda, whose complexion is the color of a blossoming blue lotus. His face is like the moon, and He is fond of wearing a peacock feather in His crown. His chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem. He wears beautiful yellow garments, and His handsome form is worshiped by the *gopīs'* sidelong glances. His companions are multitudes of cows and cowherd boys. He plays sweet melodies on the flute, and His body is decorated with glittering ornaments.

PRAYERS TO ŚRĪ KṚṢṆA

namo nalina-netrāya / veṇu-vādya-vinodine
rādhādhara-sudhā-pāna- / śāline vana-māline

Śrīla Rūpa Gosvāmī's *Śrī Padyāvalī* (2, author unknown)

I offer *praṇāma* unto He whose eyes are like lotus flowers, who merrily plays the flute, who is expert in drinking the nectar of Śrī Rādhā's lips, and who is adorned with a garland of forest flowers.

kṛṣṇāya vāsudevāya / haraye paramātmane
praṇata-kleśa-nāśāya / govindāya namo namaḥ

***Śrīmad-Bhāgavatam* (10.73.16)**

[Upon Śrī Kṛṣṇa releasing them from the captivity of Jarāsandha, the 20,800 kings prayed as follows:] Time and again we offer *praṇāma* to Śrī Kṛṣṇa. He is the son of Vasudeva, He is Śrī Hari, He is the Supreme Soul, He is Govinda, and He vanquishes the distress of all who surrender unto Him.

MEDITATION ON THE BEAUTIFUL FORM OF ŚRĪ RĀDHĀ

amala-kamala-kāntiṁ nīla-vastrāṁ sukeśīṁ
śaśadhara-sama-vaktrāṁ khañjanākṣīṁ manojñām
stana-yuga-gata-muktādāma-dīptāṁ kiśorīṁ
vraja-pati-suta-kāntāṁ rādhikām āśraye 'ham

Her complexion is like that of a spotless lotus flower, She is attired in blue cloth, and Her hair is very beautiful. Her face is like the full moon, Her eyes—like those of a wagtail—are very charming, and upon Her breasts rests a radiant pearl necklace. She is eternally youthful, and She is the dearmost lover of the son of the king of Vraja. I take shelter of that Śrīmatī Rādhikā

ENTREATIES TO ŚRĪ RĀDHĀ

hā! devi kāku-bhara-gadgadayādya-vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike nija-gaṇe gaṇanāṁ vidhehi

Śrīla Rūpa Gosvāmī's *Śrī Gāndharvā-samprārthanāṣṭakam* (2)

O Devī Gāndharvikā, in utter distress, falling to the ground like a rod, I implore You in a choked voice full of despair, praying at Your lotus feet: please be merciful to this fool and count me as one of Your own.

rādhe vṛndāvanādhīśe / karuṇāmṛta-vāhini
kṛpayā nija-pādābja- / dāsyaṁ mahyaṁ pradīyatām

Arcana-paddhati

Rādhe, Queen of Vṛndāvana, You are a river of nectarean mercy. Please mercifully bless me with the service of Your lotus feet.

MEDITATION ON THE BEAUTIFUL FORMS OF THE DIVINE COUPLE

kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālatī-kunda-mālau
tarala-taruṇa-veśau nīla-pītāmbareśau
smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau

Śrīla Rūpa Gosvāmī's *Śrī Nikuñja-rahasya-stava* (16)

Her bodily complexion is like gold and His is like a fresh monsoon cloud, Her eyes are like blue lotus flowers and His like red lotuses, and Their foreheads are decorated with musk *tilaka*. She wears a garland of *mālatī* flowers around Her neck and He of *kunda* flowers, and They are dressed in a charming, youthful fashion, She is wearing a blue dress and He a yellow garment. O mind, just meditate on Śrīmatī Rādhikā and Śrī Kṛṣṇacandra within the solitary *nikuñjas* [of Vraja].

aṅga-śyāmalima-cchaṭābhir abhito mandīkṛtendīvaraṁ
jāḍyaṁ jāguḍa-rociṣāṁ vidadhataṁ paṭṭāmbarasya śriyā
vṛndāraṇya-vilāsinaṁ hṛdi lasad-dāmābhir āmodaraṁ
rādhā-skandha-niveśitojjvala-bhujaṁ dhyāyema dāmodaram

an untitled prayer from Śrīla Rūpa Gosvāmī's *Śrī Stava-mālā*

His dark bodily luster eclipses a blue lotus, His brilliant yellow garments rebuke the radiance of golden *kuṅkuma*, He revels in pastimes within Śrī Vṛndāvana, His chest is beautified by a splendid *vaijayantī* garland, and His splendorous left hand rests upon the shoulder of Śrī Rādhā. I meditate upon that Śrī Dāmodara.

PRAYER TO ŚRĪ NAVADVĪPA-DHĀMA

navīna-śrī-bhaktiṁ nava-kanaka-gaurākṛti-patiṁ
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhiṁ
navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form to bestow that *bhakti* which had never been given before; where the newly arisen forest is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where Śrīmatī Rādhikā and Śrī Hari appeared in a new, combined form to give that *kīrtana* which is saturated with *rasa*; and where an ever-fresh, new taste [of the original devotional mellow, *śṛṅgāra-rasa*] is mercifully bestowed.

PRAYER TO ŚRĪ VṚNDĀVANA-DHĀMA

jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhusvānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse

Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta* (1.5)

All glories, all glories to Śrī Vṛndāvana, which is gloriously exalted as the dearmost residence of Śrī Murāri, who loves to live here even more than in the lotus hearts of the saints or in Śrī Vaikuṇṭha-dhāma. Here in His eternal pastimes, He personally tends all the cows and, playing the sweetest melodies on His flute, gives pleasure to the *gopīs* by increasing their love for pastimes of *rāsa*.

PRAYER TO ŚRĪ PAURṆAMĀSĪ-DEVĪ

rādheśa-keli-prabhutā-vinoda-
vinyāsa-vijñāṁ vraja-vanditāṅghrim
kṛpālutādyākhila-viśva-vandyāṁ
śrī paurṇamāsīṁ śirasā namāmi

Śrī Paurṇamāsī is completely adept at arranging the most elevated varieties of enjoyment for the master of Śrī Rādhā. Her lotus feet are worshiped by the Vrajavāsīs. Due to possessing all good qualities, beginning with kindness, she is worshipful for the entire universe. I bow my head and offer *praṇāma* unto that Śrī Paurṇamāsī-devī.

PRAYERS TO ŚRĪ GIRIRĀJA GOVARDHANA

govardhano jayati śaila-kulādhirājo
yo gopikābhir udito hari-dāsa-varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avātsīt

Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta* (1.7)

All glories to the emperor of all the principal mountains, Śrī Girirāja-Govardhana, who is exalted in all splendor; who the *gopīs* proclaim to be *haridāsa-varya*, the best servant of Śrī Hari; whose worship was introduced by Śrī Kṛṣṇa when the Lord stopped the sacrifice for worshiping Indra, and who then received the good fortune of resting continuously on Śrī Kṛṣṇa's lotus hand for one whole week.

saptāham evācyuta-hasta-paṅkaje
bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ
saṁsevyamānaṁ harim ātma-vṛndakair
govardhanādriṁ śirasā namāmi

Girirāja Govardhana rested like a bee upon the lotus hand of Acyuta for seven days. He expertly serves Śrī Hari and Śrī Hari's dear associates by providing them with fruits, roots, and caves. I bow my head and offer *praṇāma* unto that Govardhana Hill.

PRAYER TO ŚRĪ GOPĪŚVARA-MAHĀDEVA

vṛndāvanāvani-pate jaya soma soma-maule!
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namas te

adapted[2] from Śrīla Viśvanātha Cakravartī Ṭhākura's
***Śrī Saṅkalpa-kalpadruma* (103)**

O protector of the land of Vṛndāvana, O husband of Umā, O Somamauli, you who carry the moon on your head! O you who are worshiped by Sanandana, Sanātana, and Nārada! O Gopeśvara, please bestow upon me unconditional *prema* for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, who perform loving pastimes in Vraja.

PRAYERS TO ŚRĪ YAMUNĀ-DEVĪ

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānāṁ lavitrī jagat-kṣema-dhātrī
pavitrī-kriyān no vapur mitra-putrī (1)

Śrī Padma Purāṇa

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2 The original verse reads as follows:

vṛndāvanāvani-pate jaya soma soma-
maule! sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prītiṁ prayaccha nitarāṁ nirupādhikāṁ me

Yamunā-devī is a reservoir of *prema* for Śrī Nanda-nandana, and the sun of spiritual bliss. Her body is made of liquid transcendence, she destroys all sins, and brings auspiciousness to the world. May that Yamunā-devī, daughter of the Sun-god, purify our bodies.

gaṅgādi-tīrtha-pariṣevita-pāda-padmāṁ
goloka-saukhya-rasa-pūra-mahiṁ mahimnā
āplāvitākhila-sudhā-sujalāṁ sukhābdhau
rādhā-mukunda-muditāṁ yamunāṁ namāmi (2)

Śrī Padma Purāṇa

Her lotus feet are always served by Gaṅgā and all other holy *tīrthas*. She is glorious, due to bestowing service saturated with *rasa* to Śrī Śrī Rādhā-Kṛṣṇa Yugala in Goloka-Vṛndāvana. In her nectar-filled waters, Śrī Rādhā-Mukunda remain immersed in an ocean of happiness. I offer *praṇāma* to that Yamunā.

PRAYER TO THE VRAJAVĀSĪS

mudā yatra brahmā tṛṇ-nikara-gulmādiṣu paraṁ
sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam
kramād ye tatraiva vraja-bhuvi vasanti priya-janāḥ
mayā te te vandyāḥ parama-vinayāḥ puṇya-khacitāḥ

Śrīla Raghunātha dāsa Gosvāmī's *Śrī Vraja-vilāsa-stava* (100)

Although Brahmā is always busy carrying out his many weighty duties, including creating the material universe, still, he longs to take birth in Vṛndāvana as a blade of grass, a shrub, or in any other species. With the utmost humility I worship each of the dear devotees who reside in that Vṛndāvana. They are all supremely worshipful and highly pious.

PRAYERS TO ŚRĪ NṚSIṀHADEVA CAN BE FOUND ON PAGE 356

Śrī Guru

✿ THE SUCCESSION OF BONA FIDE GURUS ✿
IN THE ŚRĪ BRAHMĀ-MADHVA-GAUḌĪYA SAMPRADĀYA

Śrī Guru-paramparā

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

kṛṣṇa hôite catur-mukha, haya kṛṣṇa-sevonmukha,
brahmā hôite nāradera mati
nārada hôite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇaprajña padmanābha-gati (1)

In the beginning of creation Śrī Kṛṣṇa spoke the science of devotional service to Lord Brahmā. He in turn passed these teachings on to Śrī Nārada Muni, who accepted Śrī Kṛṣṇa Dvaipāyana Vyāsadeva as his disciple. Śrī Vyāsa transmitted this knowledge to Śrī Madhvācārya, who is also known as Pūrṇaprajña Tīrtha and who is the sole refuge for his disciple Śrī Padmanābha Tīrtha.

nṛhari-mādhava-vaṁśe, akṣobhya-paramahaṁse,
śiṣya bôli' aṅgīkāra kare
akṣobhyera śiṣya 'jaya- tīrtha' nāme paricaya,
tā̃'ra dāsye jñānasindhu tare (2)

Following forth from Śrī Madhvācārya were Nṛhari Tīrtha, Śrī Mādhava Tīrtha, and then the swan-like Śrī Akṣobhya Tīrtha. The principal disciple of Śrī Akṣobhyatīrtha was known as Śrī Jayatīrtha, and Śrī Jñānasindhu was his servant.

tā̃hā hôite dayānidhi, tā̃'ra dāsa vidyānidhi,
rājendra hôilô tā̃hā ha'te
tā̃hāra kiṅkara 'jaya- dharma' nāme paricaya,
paramparā jānô bhālô-mate (3)

The *paramparā* continued with Śrī Dayānidhi, then his disciple Śrī Vidyānidhi, and next with Śrī Rājendra Tīrtha, whose servant was Śrī Jayadharma, also known as Śrī Vijayadhvaja Tīrtha. Know well that this is the *guru-paramparā*.

jayadharma-dāsye khyāti, śrī puruṣottama-ĵati,
tā̃' ha'te brahmaṇya-tīrtha-sūri
vyāsa-tīrtha tā̃'ra dāsa, lakṣmīpati vyāsa-dāsa,
tā̃hā ha'te mādhavendra-purī (4)

The *sannyāsī* Śrī Puruṣottama Tīrtha, a renowned disciple in the service of Śrī Jayadharma, was succeeded by the erudite Śrī Brahmaṇya Tīrtha. Next in succession was Śrī Vyāsa Tīrtha, who was succeeded by Śrī Lakṣmīpati, who in turn was succeeded by Śrī Mādhavendra Purī.

mādhavendra-purī-vara śiṣya-vara śrī īśvara,
nityānanda, śrī advaita vibhu
īśvara purīke dhanya, kôrilena śrī caitanya,
jagad-guru gaura mahāprabhu (5)

The most prominent disciples of the great Śrī Mādhavendra Purī were Śrī Īśvara Purī and the *avatāras* Śrī Nityānanda Prabhu and Śrī Advaita Ācārya. Śrī Caitanya Mahāprabhu, the Golden Lord and spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His *dīkṣā-guru*.

mahāprabhu śrī caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga-janera jīvana
viśvambhara-priyaṅkara, śrī svarūpa-dāmodara,
śrī gosvāmī rūpa, sanātana (6)

Śrī Caitanya Mahāprabhu, who is Rādhā and Kṛṣṇa combined, is the very life of the *rūpānuga* Vaiṣṇavas (those who follow Śrī Rūpa Gosvāmī). Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa, and Śrī Sanātana Gosvāmīs were the dearmost servants of Lord Viśvambhara (Śrī Caitanya).

rūpa-priya mahājana, jīva, raghunātha hana,
tā̃'ra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-vara, narottama sevā-para,
ĵā̃'ra pada viśvanātha-āśa (7)

Dear to Śrī Rūpa Gosvāmī were the great saintly personalities Śrī Jīva Gosvāmī and Śrī Raghunātha dāsa Gosvāmī, whose intimate disciple was the great poet Śrī Kṛṣṇadāsa Kavirāja. The dearmost of Kṛṣṇadāsa was Śrīla Narottama dāsa Ṭhākura, who was always engaged in *guru-sevā*. His lotus feet were the only hope and aspiration of Śrī Viśvanātha Cakravartī Ṭhākura.

viśvanātha bhakta-sātha, baladeva, jagannātha,
tā̃'ra priya śrī bhaktivinoda
mahā-bhāgavata-vara, śrī gaurakiśora-vara,
hari-bhajanete ĵā̃'ra moda (8)

Prominent among the associates of Śrī Viśvanātha Cakravartī Ṭhākura was Śrī Baladeva Vidyābhūṣaṇa. After him, the line descended to Śrīla Jagannātha dāsa Bābājī Mahārāja, who was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda was the intimate friend of the great *mahā-bhāgavata* Śrīla Gaura-kiśora dāsa Bābājī Mahārāja, whose sole delight was *hari-bhajana*.

śrī vārṣabhānavī-varā, sadā sevya-sevā-parā,
tā̃hāra 'dayita-dāsa' nāma (9)

Śrī Vārṣabhānavī, the daughter of Śrī Vṛṣabhānu Mahārāja, is the best of Śrī Kṛṣṇa's beloveds, as She is forever engaged in loving service to Her worshipful Lord. Śrī Vārṣabhānavī-dayita dāsa, the servant (*dāsa*) of Her beloved (*dayita*) is the name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

prabhupāda-antaraṅga, śrī svarūpa-rūpānuga,
śrī keśava bhakati-prajñāna
gauḓīya vedānta-vettā, māyāvāda-tamohantā,
gauravāṇī-pracārācār-dhāma (10)

A confidential disciple of Śrīla Prabhupāda, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a faithful follower of Śrī Svarūpa Dāmodara and Śrī Rūpa Gosvāmī. Through his knowledge of Gauḓīya Vedānta, he annihilated the darkness of ignorance spread by *māyāvāda*. He was the abode of preaching and practicing Śrī Gaurāṅga's teachings (*gauravāṇī*) in his own life.

pracārilô gauravāṇī, bhakativedānta svāmī,
pūrāilô prabhupāder kāma (11)

Śrīla Bhaktivedānta Svāmī Mahārāja extensively preached this *gauravāṇī* and thus completely fulfilled the inner-heart's desire of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda.

keśav priya mahājana, vāmana, nārāyaṇ hana,
gauravāṇī tā̃'der prāṇa-dhana (12)

Most dear to Śrī Bhakti Prajñāna Keśava Gosvāmī are the saintly personalities Śrī Bhaktivedānta Vāmana Gosvāmī and Śrī Bhaktivedānta Nārāyaṇa Gosvāmī, whose life's treasure is *gauravāṇī*.

ei saba harijana, gaurāṅgera nija-jana,
tā̃'dera ucchiṣṭe mora kāma (13)

All of these devotees are the personal associates of Śrī Gaurāṅga. I desire to honor their *ucchiṣṭa* [the remnants of their lips, namely their *mahā-prasāda* as well as their instructions].

THE GLORIES OF ŚRĪ GURU

Śrī Gurvāṣṭakam
(Bengali Rendition)

Śrīla Bhakti Viveka Bhāratī Gosvāmī Mahārāja
~ a disciple of Śri Śrīmad Bhaktsiddhānta Sarasvatī Ṭhākura Prabhupāda ~

dāvānala-sama saṁsāra-dahane,
dagdha jīva-kula uddhāra kāraṇe
karuṇā-vārida kṛpāvāri-dāne,
(vandi) guṇa-sindhu gurur caraṇa-kamala (1)

nṛtya-gīta-vādya śrī-hari-kīrtane,
rahena magana mahāmatta mane
romāñca kampāśru haya gaura-preme,
vandi sei gurur caraṇa-kamala (2)

sadā rata ĵini vigraha-sevane,
śṛṅgārādi āra mandira-mārjane
karena niĵukta anugata-jane,
vandi sei gurur caraṇa-kamala (3)

carvya-cuṣya-lehya-peya-rasamaya,
prasādānna kṛṣṇer ati svādu haya
bhakta-āsvādane nija tṛpta raya,
vandi sei gurur caraṇa-kamala (4)

śrī-rādhā-mādhava-nāma-rūpa-guṇe,
ananta-mādhurya-līlā-āsvādane
lubdha-citta ĵini hana pratikṣaṇe,
vandi sei gurur caraṇa-kamala (5)

vraja-ĵuva-dvandva-rati samvardhane,
ĵukti kare sakhī-gaṇe vṛndāvane
ati dakṣa tāhe priyatama-gaṇe,
vandi sei gurur caraṇa-kamala (6)

sarva-śāstre gāya śrī harir-svarūpa,
bhakta-gaṇa bhābe sei anurūpa
kintu ĵini prabhu-priyatama-rūpa,
vandi sei gurur caraṇa-kamala (7)

ĵā̃hāra prasāde kṛṣṇa-kṛpā pāi,
ĵā̃'ra aprasāde anya gati nāi
tri-sandhyā kīrtira stava dhyāne bhāi,
vandi sei gurur caraṇa-kamala (8)

gurudevāṣṭaka ati ĵatna kôri',
brāhma-muhūrte paḓe ucca kôri'
vṛndāvana-nātha sākṣāt śrī hari,
sevā pāya sei vastu-siddhi-kāle (9)

Śrī Guru-caraṇa-padma

Śrīla Narottama dāsa Ṭhākura

śrī guru-caraṇa-padma, kevala bhakati-sadma,
vando muĩ sāvadhāna-mate
ĵā̃hāra prasāde bhāi, e bhava tariyā ĵāi,
kṛṣṇa-prāpti haya ĵā̃hā ha'te (1)

The lotus feet of *śrī guru* are the treasure house of unalloyed *prema-bhakti*. I worship those lotus feet with great care. By the mercy of *śrī guru*, O brother, one can cross over the material universe and attain Śrī Kṛṣṇa.

guru-mukha-padma-vākya, cittete kôriyā aikya,
āra nā kôrihô mane āśā
śrī guru-caraṇe rati, ei sei uttamā gati,
ĵe-prasāde pūre sarva āśā (2)

Make the words emanating from the lotus mouth of *śrī guru* one with your heart and do not aspire for anything else. Attachment to the lotus feet of *śrī guru* is the greatest attainment. By his mercy, all desires are fulfilled.

cakṣu-dāna dilā ĵei, janme janme prabhu sei,
divya-jñāna hṛde prakāśita
prema-bhakti ĵā̃hā hôite, avidyā vināśa ĵāte,
vede gāya ĵā̃hāra carita (3)

He who gives the gift of transcendental vision is my master birth after birth. He manifests divine knowledge within one's heart. From him *prema-bhakti* emanates, and by him ignorance is destroyed. The Vedic scriptures sing of his exalted character.

śrī guru karuṇā-sindhu, adhama janāra bandhu,
'lokanātha' lokera jīvana
hā hā prabhu! karô dayā, dehô' more pada-chāyā,
tuŵā pade lôinu śaraṇa
(ebe ĵaśa ghuṣuk tribhuvana) (4)

Śrī guru is an ocean of mercy, the friend of the fallen, and the life and soul of everyone. Alas, O Master! Please be merciful and give me the

shade of your lotus feet. At your feet I have surrendered. (May your fame now be proclaimed throughout the three worlds.)

Jaya Jaya Śrī Guru

Vaiṣṇava dāsa

jaya jaya śrī guru, prema-kalpataru,
adbhuta ĵā̃ko parakāśa
hiyā ageyāna, timiravara jñāna-
sucandra kiraṇe karu nāśa (1)

All glories, all glories to *śrī guru*, the desire-tree of *prema*, whose manifestation is most astonishing. With effulgent moonbeams of knowledge, he destroys the vast darkness of ignorance in the heart.

iha locan ānanda-dhāma
aĵācita mo-henô, patita heri ĵo pahũ,
ĵāci deyala harināma (2)

His eyes are the abode of bliss. Seeing a person as fallen as me, this personality voluntarily gave me *harināma*, even without my asking.

duramati agati, satata asate mati,
nāhi sukṛti lava leśa
śrī vṛndāvana, ĵugala-bhajana-dhana,
tāhe karalô upadeśa (3)

I am wicked and helpless, and my mind is constantly absorbed in mundane matters; I do not possess even one iota of devotional merit. Yet he still instructs me about Śrī Vṛndāvana and the treasure of *bhajana* of the Divine Couple.

niramala-gaura- prema-rasa siñcane,
pūralô jaga-jana āśa
so caraṇāmbuje, rati nāhi hoyalô,
royata vaiṣṇava dāsa (4)

Showering the world with the pure nectar of *gaura-prema*, *śrī guru* fulfills everyone's hopes. Having not developed *rati* for his lotus feet, this Vaiṣṇava dāsa weeps.

Āśraya Kôriyā Vandõ

Śrī Sanātana dāsa

āśraya kôriyā vandõ śrī guru-caraṇa
ĵāhā hôite mile bhāi kṛṣṇa-prema-dhana (1)

Taking shelter of *śrī guru*, please worship his lotus feet, by which, O brother, the wealth of *prema* for Śrī Kṛṣṇa is attained.

jīvera nistāra lāgi' nanda-suta hari
bhuvane prakāśa pāna guru-rūpa dhôri' (2)

To deliver the living entities, the son of Nanda Mahārāja, Śrī Hari, has manifested in the world by accepting the form of *śrī guru*.

mahimāya 'guru' 'kṛṣṇa' eka kôri' jānô
guru-ājñā hṛde saba satya kôri' mānô (3)

Know that *guru* and Kṛṣṇa are one in their glories. Accept in your heart the order of *śrī guru* as the complete truth.

satya-jñāne guru-vākya ĵāhāra viśvāsa
avaśya tāhāra haya vraja-bhūme vāsa (4)

Whoever in true knowledge has faith in the words of *śrī guru* certainly attains residence in Śrī Vraja-bhūmi.

ĵāra prati gurudeva hana parasanna
konô vighne sei nāhi haya abasanna (5)

One with whom *śrī guru* is pleased does not become wearied by any obstacle whatsoever.

kṛṣṇa ruṣṭa ha'le guru rākhibāre pāre
guru ruṣṭa ha'le kṛṣṇa rākhibāre nāre (6)

If Kṛṣṇa becomes angry [with you], then *guru* can save you; but if *guru* becomes angry, then even Kṛṣṇa cannot save you.

guru—mātā, guru—pitā, guru ha'na pati
guru binā e saṁsāre nāhi āra gati (7)

Guru is mother, *guru* is father, and *guru* is lord and master. Without *śrī guru*, there is no other shelter in this world.

guru ke 'manuṣya-jñāna' nā karô kakhôna
guru-nindā kabhu karṇe nā karô śravaṇa (8)

Never consider *śrī guru* to be an ordinary human being and never hear any criticism of him.

guru-nindukera mukha kabhu nā heribe
ĵathā haya guru-nindā, tathā nā ĵāibe (9)

Never look upon the face of one who criticizes *śrī guru*. Do not go to any place where criticism of *śrī guru* occurs.

gurura vikriyā ĵadi dekhahô kakhôna
tathāpi avajñā nāhi karô kadācana (10)

If you ever see [apparently] aberrant behavior in *śrī guru*, still, do not neglect him at any time.

guru-pāda-padme rahe ĵāra niṣṭhā-bhakti
jagat tārite sei dhare mahā-śakti (11)

One whose devotion remains fixed at the lotus feet of *śrī guru* holds great power to deliver the universe.

henô guru-pāda-padma karahô vandanā
ĵāhā hôite ghuce bhāi sakala ĵantraṇā (12)

Worship the lotus feet of such a *guru*, O brother, as they destroy all suffering.

guru-pāda-padma nitya ĵe kare vandana
śire dhôri' vandi āmi tā̃hāra caraṇa (13)

I take upon my head in adoration the feet of one who always worships the lotus feet of *śrī guru*.

śrī guru-caraṇa-padma hṛde kôri' āśa
śrī guru-vandanā kare sanātana dāsa (14)

Aspiring within the heart to attain *śrī guru's* lotus feet, Sanātana dāsa makes this prayer to him.

PRAYERS FOR MERCY

Gurudeva! Kṛpā-bindu Diyā

Śrīla Bhaktivinoda Ṭhākura

gurudeva!
kṛpā-bindu diyā, karô ei dāse, tṛṇāpekṣā ati hīna
sakala-sahane, bala diyā karô, nija-māne spṛhā-hīna (1)

O Gurudeva, give me a drop of mercy and make this servant more humble than a blade of grass. Give me the strength to tolerate everything and make me free from my vanity.

sakale sammāna, kôrite śakati, dehô nātha! ĵathāĵatha
tabe tô' gāibô, harināma sukhe, aparādha ha'be hata (2)

Give me the power, O Master, to honor all living entities according to their due. Then I shall chant the holy names of Śrī Hari blissfully, and my offenses will be vanquished.

kabe henô kṛpā, labhiyā e jana, kṛtārtha hôibe nātha!
śakti-buddhi-hīna, āmi ati dīna, karô more ātma-sātha (3)

When will this person receive such mercy and be successful in life, O Master? I am devoid of strength and intelligence and am extremely fallen. Kindly take my soul and make me your own.

ĵogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā sāra
karuṇā nā hôile, kā̃diyā kā̃diyā, prāṇa nā rākhibô āra (4)

If I consider my qualification, I find nothing of value; your mercy is the essence of my existence. If you are not merciful, then, weeping and weeping, I will no longer maintain my life.

Gurudeva! Baḏô Kṛpā Kôri’

Śrīla Bhaktivinoda Ṭhākura

gurudeva!
baḏô kṛpā kôri’, gauḏa-vana-mājhe, godrume diyāchô sthāna
ājñā dilā more, ei vraje bôsi’, harināma karô gāna (1)

O Gurudeva! You have very mercifully given me a place in Godruma within the forests of Śrī Gauḏa-maṇḍala. You have ordered me to dwell in this place which is [non-different from] Vraja and to chant the holy names of Śrī Hari.

kintu kabe prabhu, ĵogyatā arpibe, e dāsere dayā kôri’
citta sthira ha’be, sakala sahibô, ekānte bhajibô hari (2)

But when, O Master, will you mercifully bestow upon this servant the qualification [to fulfill your order]? At that time, my mind will be peaceful, I shall tolerate all that happens, and I shall earnestly perform *bhajana* of Śrī Hari.

śaiśava-ĵauvane, jaḏa-sukha-saṅge, abhyāsa hôilô manda
nija-karma-doṣe, e deha hôilô, bhajanera pratibandha (3)

Because I indulged in mundane pleasures during my childhood and youth, my habits have become unfavorable [to *bhakti*]. Due to the reactions of my own misdeeds, this body has become an impediment to performing *bhajana*.

vārdhakye ekhôna, pañca-roge hata, kemône bhajibô bôlô
kā̃diyā kā̃diyā, tomāra caraṇe, pôḏiyāchi suvihvala (4)

Now, in old age, I have become afflicted with the diseases of the five senses[1]. Please tell me how I can do *bhajana* [in this condition]. Weeping and weeping, I have fallen at your lotus feet, greatly overwhelmed.

1 The diseases of the five senses (*pañca-roga*) can also refer to the five kinds of misery (*pañca-kleśa*), namely, ignorance (*avidyā*), false ego (*asmitā*), material attachment (*rāga*), aversion (*dveṣa*), and absorption in material objects (*abhiniveśa*).

Gurudeva! Kabe Mora Sei Dina Ha'be?

Śrīla Bhaktivinoda Ṭhākura

gurudeva! kabe mora sei dina habe?
mana sthira kôri', nirjane bôsiyā, kṛṣṇa nāma gā'bô ĵabe
saṁsāra-phukāra, kāṇe nā pôśibe, deha-roga dūre ra'be (1)

O Gurudeva! When will that day be mine? Making my mind steady and sitting in a solitary place, I will sing Śrī Kṛṣṇa's names. At that time, worldly topics will not enter my ears and the diseases of the body will remain far away.

'hare kṛṣṇa' bôli', gāhite gāhite, nayane bahibe lora
dehete pulaka, udita hôibe, premete kôribe bhora (2)

While chanting "Hare Kṛṣṇa," tears will flow from my eyes, the hair of my body will stand on end, and I shall become overwhelmed with *prema*.

gada-gada vāṇī, mukhe bāhiribe, kā̃pibe śarīra mama
gharma muhur-muhuḥ, vivarṇa hôibe, stambhita pralaya-sama (3)

The words from my mouth will become choked. My body will tremble, perspire repeatedly and turn pale in color, and I will become stunned as if devastated.

niṣkapaṭe henô, daśā kabe ha'be, nirantara nāma gā'bô
āveśe rahiyā, deha-ĵātrā kôri', tomāra karuṇā pā'bô (4)

When shall I attain such a sincere state that I will continuously sing the holy names? At that time, remaining absorbed in ecstasy and doing only what is necessary to maintain my body, I shall receive your mercy.

Gurudeva! Kabe Tava Karuṇā Prakāśe

Śrīla Bhaktivinoda Ṭhākura

gurudeva! kabe tava karuṇā prakāśe
śrī-gaurāṅga-līlā, haya nitya-tattva, ei sudṛḍha viśvāse
'hari hari' bôli', godruma-kānane, bhramibô darśana-āśe (1)

O Gurudeva! When, by the manifestation of your mercy, with a deep conviction that Śrī Gaurāṅga's *līlās* are eternal truth, will I chant the name of Hari and wander throughout the forest of Godruma with the aspiration to witness those *līlās*?

nitāi, gaurāṅga, advaita, śrīvāsa, gadādhara—pañca-jana
kṛṣṇa-nāma-rase, bhāsā'be jagat, kôri' mahā-saṅkīrtana (2)

Nitāi, Gaurāṅga, Advaita, Śrīvāsa, and Gadādhara—these five personalities will flood the entire universe with the nectar of Śrī Kṛṣṇa's name by performing *mahā-saṅkīrtana*.

nartana-vilāsa, mṛdaṅga-vādana, śunibô āpana kāṇe
dekhiyā dekhiyā, se-līlā-mādhurī, bhāsibô premera bāṇe (3)

I shall hear the pastimes of dancing and of *mṛdaṅgas* playing, with my own ears. Constantly beholding the sweetness of these pastimes, I will float in the flood of *prema*.

nā dekhi' ābāra, se-līlā-ratana, kā̃di 'hā gaurāṅga' bôli'
āmāre viṣayī, pāgala bôliyā, aṅgete dibeka dhūli (4)

Upon losing my vision of these jewel-like pastimes, I shall cry out, "*Hā* Gaurāṅga!" The materialists will proclaim me to be a madman and throw dust on my body.

Vaiṣṇavas

PRAYERS OF ADORATION

Śrī Vaiṣṇava-vandanā

Devakīnandana dasa

vṛndāvana-vāsī ĵatô vaiṣṇavera gaṇa
prathame vandanā kôri sabāra caraṇa (1)

First of all, I offer glorification at the feet of all the Vaiṣṇavas who are residents of Vṛndāvana.

nīlācala-vāsī ĵatô mahāprabhur gaṇa
bhūmite pôḓiyā vandõ sabhāra caraṇa (2)

Falling to the ground [in prostration], I pray to the feet of Śrīman Mahāprabhu's associates who are residents of Nīlācala.

navadvīpa-vāsī ĵatô mahāprabhur bhakta
sabhāra caraṇa vandõ hôiyā anurakta (3)

Becoming filled with loving attachment, I submit my glorification at the feet of all Mahāprabhu's devotees who are residents of Navadvīpa.

mahāprabhur bhakta ĵatô gauḓa-deśe sthiti
sabhāra caraṇa vandõ kôriyā praṇati (4)

Bowing down in obeisance, I pray to the feet of all Mahāprabhu's devotees who are situated in Gauḓa-deśa.

ĵe-deśe ĵe-deśe baise gaurāṅgera gaṇa
ūrdhva-bāhu kôri' vandõ sabāra caraṇa (5)

Raising my arms, I offer glorification at the feet of all Gaurāṅga's associates, in whichever country they may reside.

hôiyāchena hôibena prabhur ĵatô dāsa
sabhāra caraṇa vandõ dante kôri' ghāsa (6)

Holding a straw between my teeth, I submit my glorification at the feet of all the servants of Mahāprabhu who ever were or will be.

brahmāṇḍa tārite śakti dhare jane jane
e veda purāṇe guṇa gāya ĵebā śune (7)

Each of His devotees possesses the power to deliver the entire universe. The Vedas and Purāṇas glorify this divine quality of the Vaiṣṇava to all willing to listen.

mahāprabhur gaṇa saba patita-pāvana
tāi lobhe muĩ pāpī lôinu śaraṇa (8)

All the associates of Mahāprabhu are saviors of the fallen, so I, a sinner, fervently take shelter of them.

vandanā kôrite muĩ katô śakti dhôri
tamo-buddhi-doṣe muĩ dambha mātra kôri (9)

What power do I have to glorify them? Afflicted by ignorance, I only exhibit conceit.

tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami' mo-adhame karô nija dāsa (10)

Yet, even one who is dumb [such as me] is greatly fortunate and joyful at heart [to have an opportunity to glorify them]. [O Vaiṣṇavas,] forgive the faults of this fallen soul and make me your own servant.

sarva-vāñchā siddhi haya yama-bandha chuṭe
jagate durlabha hôiyā prema-dhana luṭe (11)

[By the Vaiṣṇavas' mercy] one's desires are perfected, the fetters of Yama (the lord of death) are quickly released, and the treasure of *prema*, which is rare within this world, is plundered [and distributed].

manera vāsanā pūrṇa acirāte haya
devakīnandana dāsa ei lobhe kaya (12)

They quickly fulfill the heart's longings. With this in mind, Devakīnandana utters this *vaiṣṇava-vandanā*.

Ṭhākura Vaiṣṇava-pada

Śrīla Narottama dāsa Ṭhākura

ṭhākura vaiṣṇava-pada, avanīra su-sampada,
śunô bhāi, hôiyā eka-mana
āśraya lôiyā bhaje, tā're kṛṣṇa nāhi tyaje,
āra saba mare akāraṇa (1)

The lotus feet of the venerable Vaiṣṇavas are the greatest treasure in the world. O brother, please listen with rapt attention. Śrī Kṛṣṇa never forsakes one who, having taken shelter of the Vaiṣṇavas, lovingly worships Him. All others perish without purpose.

vaiṣṇava-caraṇa-jala, prema-bhakti dite bala,
āra kehô nahe balavanta
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa binu,
āra nāhi bhūṣaṇera anta (2)

There is nothing more powerful than water that has washed the lotus feet of a Vaiṣṇava, to give the strength to attain *prema-bhakti*. There is no greater ornament than the dust of the lotus feet of a Vaiṣṇava to serve as the ornament for one's head.

tīrtha-jal pavitra guṇe, likhiyāche purāṇe,
se-saba bhaktira pravañcana
vaiṣṇavera pādodaka- sama nahe ei saba,
ĵā'te haya vāñchita-pūraṇa (3)

The purifying qualities of water from holy places are written in the Purāṇas, but all this cheats one of [the wealth of] *bhakti*. Actually, the water from holy places is not as purifying as water that has washed the feet of Vaiṣṇavas, by which one's desires are fulfilled.

vaiṣṇava-saṅgete mana, ānandita anukṣaṇa,
sadā haya kṛṣṇa-parasaṅga
dīna narottama kānde, hiyā dhairya nāhi bāndhe,
mora daśā kenô hôilô bhaṅga (4)

The heart feels joyful at every moment in the company of Vaiṣṇavas, where topics of Kṛṣṇa are always discussed. With a restless heart, Narottama dāsa Ṭhākura cries, "Why have I been torn from their association?"

PRAYERS FOR MERCY

Ohe! Vaiṣṇava Ṭhākura

Śrīla Bhaktivinoda Ṭhākura

ohe! vaiṣṇava ṭhākura, dayāra sāgara, e dāse karuṇā kôri'
diyā pada-chāyā, śodhô he āmāre, tomāra caraṇa dhôri (1)

O Vaiṣṇava Ṭhākura, you are an ocean of mercy. Being compassionate upon this servant, purify me by giving me the shade of your feet, of which I take hold.

chaya vega dômi', chaya doṣa śodhi', chaya guṇa dehô dāse
chaya sat-saṅga, dehô' he āmāre, bôsechi saṅgera āśe (2)

Help me to subdue the six urges and purify my six faults. Bestow upon this servant the six qualities of a devotee and give me the six kinds of devotional association.[2] I am waiting in hope of attaining your association.

ekākī āmāra, nāhi pāya bala, harināma-saṅkīrtane
tumi kṛpā kôri', śraddhā-bindu diyā, dehô' kṛṣṇa-nāma-dhane (3)

Alone I do not have the strength to perform *harināma-saṅkīrtana.* Being kind and giving me one drop of faith, bestow upon me the priceless treasure of *kṛṣṇa-nāma.*

kṛṣṇa se tomāra, kṛṣṇa dite pārô, tomāra śakati āche
āmi tô' kāṅgāla, 'kṛṣṇa kṛṣṇa' bôli', dhāi tava pāche pāche (4)

Kṛṣṇa is yours, so you have the power to give Kṛṣṇa. I am only a beggar running behind you, calling out "Kṛṣṇa! Kṛṣṇa!".

2 See *Śrī Upadeśāmṛta,* verses 1, 2, 3, and 4.

Kṛpā Karô Vaiṣṇava Ṭhākura

Śrīla Bhaktivinoda Ṭhākura

kṛpā karô vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite, abhimāna hau dūra (1)

Please bestow your mercy, O Vaiṣṇava Ṭhākura; by knowing my relationship with Śrī Kṛṣṇa and constantly engaging in *bhajana*, my false ego will thus be dispelled.

'āmi tô' vaiṣṇava'—e buddhi hôile, amānī nā ha'bô āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe, hôibô niraya-gāmī (2)

If I develop the idea that 'I am a Vaiṣṇava,' then I will never become humble. My heart will become contaminated with the desire to receive honor from others, and I shall go to hell.

tomāra kiṅkara, āpane jānibô, 'guru'-abhimāna tyaji'
tomāra ucchiṣṭa, pada-jala-reṇu, sadā niṣkapaṭe bhaji (3)

I will know myself to be your servant, having given up the false conception of being *guru*. With sincerity, I shall always honor your remnants, the water that has washed your feet, and the dust of your feet.

'nije śreṣṭha' jāni', ucchiṣṭādi-dāne, ha'be abhimāna-bhāra
tāi śiṣya tava, thākiyā sarvadā, nā lôibô pūjā kāra (4)

If I consider myself to be superior to all and give my remnants and so forth to others, the weight of my false pride will become very heavy. Thus, always remaining [in the mood of] your disciple, I will not accept worship from others.

amānī mānada, hôile kīrtane, adhikāra dibe tumi
tomāra caraṇe, niṣkapaṭe āmi, kā̃diyā luṭibô bhūmi (5)

If I renounce the desire for honor for myself and instead offer respect to others, you will give me the qualification to perform *kīrtana*. Without duplicity, I shall cry and roll on the ground at your lotus feet.

Hari Hari! Kabe Mora Habe Henô Dina

Śrīla Bhaktivinoda Ṭhākura

hari hari! kabe mora habe henô dina
bimala vaiṣṇave, rati upajibe, vāsanā hôibe kṣīṇa (1)

O Hari! When will such a day be mine? I shall develop attachment to pure-hearted Vaiṣṇavas, by which my material desires will be subdued.

antare-bāhire, sama vyavahāra, amānī mānada ha'bô
kṛṣṇa-saṅkīrtane, śrī-kṛṣṇa-smaraṇe, satata majiyā ra'bô (2)

No disparity shall remain between my internal and external behavior. I shall not desire honor for myself and shall instead offer respect to others. I shall remain constantly absorbed in chanting Kṛṣṇa's names and remembering Him.

e dehera kriyā, abhyāse kôribô, jīvana ĵāpana lāgi'
śrī-kṛṣṇa-bhajane, anukūla ĵāhā, tāhe ha'bô anurāgī (3)

I shall perform my bodily activities out of habit, just to maintain my life. I shall become attached only to that which is favorable to *bhajana* of Śrī Kṛṣṇa.

bhajanera ĵāhā, pratikūla tāhā, dṛḓha-bhāve teyāgibô
bhajite bhajite, samaya āsile, e deha chāḓiyā dibô (4)

I shall firmly reject whatever is unfavorable for *bhajana*. Absorbed in *bhajana*, when the time comes, I shall readily give up this body.

bhakativinoda, ei āśā kôri', bôsiyā godruma-vane
prabhu-kṛpā lāgi', vyākula antare, sadā kā̃de saṅgopane (5)

With these aspirations, Bhaktivinoda resides in the forest of Godruma. He always weeps in a solitary place, anxious at heart to receive the mercy of the Lord.

Kabe Muĩ Vaiṣṇava Cinibô

Śrīla Bhaktivinoda Ṭhākura

kabe muĩ vaiṣṇava cinibô hari hari
vaiṣṇava-caraṇa, kalyāṇera khani, mātibô hṛdaye dhôri' (1)

O Hari! When will I recognize who is a Vaiṣṇava? The lotus feet of the Vaiṣṇava are a mine of all auspiciousness. I will become maddened by holding them within my heart.

vaiṣṇava ṭhākura, aprākṛta sadā, nirdoṣa, ānandamaya
kṛṣṇa-nāme prīta, jaḍe udāsīna, jīvete dayārdra haya (2)

The worshipful Vaiṣṇava is always transcendental, without faults, and full of bliss. He has deep affection for Kṛṣṇa's name, he is indifferent to mundane affairs, and he melts with compassion for the living beings.

abhimāna-hīna, bhajane pravīṇa, viṣayete anāsakta
antare-bāhire, niṣkapaṭa sadā, nitya-līlā anurakta (3)

The Vaiṣṇava is free from false ego, expert in *bhajana*, and detached from sense-objects. He is free of duplicity, internally and externally, and he is filled with loving attachment to the Lord's eternal pastimes.

kaniṣṭha, madhyama, uttama prabhede, vaiṣṇava tri-vidha gaṇi
kaniṣṭhe ādara, madhyame praṇati, uttame śuśruṣā śuni (4)

There are three types of Vaiṣṇavas—*kaniṣṭha*, *madhyama*, and *uttama*—and they are distinguished by their characteristics. I have heard [from authorities] that one should give affection to the *kaniṣṭha-vaiṣṇava*, offer respectful obeisances to the *madhyama-vaiṣṇava*, and fully serve the *uttama-vaiṣṇava*.

ĵe ĵenô vaiṣṇava, ciniyā lôiyā, ādara kôribô ĵabe
vaiṣṇavera kṛpā, ĵāhe sarva-siddhi, avaśya pāibô tabe (5)

When I recognize Vaiṣṇavas according to their qualifications and thus duly honor them, I shall certainly receive their mercy, which is the source of all success.

vaiṣṇava-caritra, sarvadā pavitra, ĵei ninde hiṁsā kôri'
bhakativinoda, nā sambhāṣe tā're, thāke sadā mauna dhôri (6)

Bhaktivinoda never speaks to those who, out of envy, criticize the ever-pure character of Vaiṣṇavas; instead, he always remains silent.

ENTREATIES

Ṭhākura Vaiṣṇava-gaṇa

Śrīla Narottama dāsa Ṭhākura

ṭhākura vaiṣṇava-gaṇa, kôri ei nivedana,
mo baḓô adhama durācāra
dāruṇa saṁsāra-nidhi, tāhe ḍubāilô vidhi,
keśe dhôri' more karô pāra (1)

O worshipful Vaiṣṇavas, I humbly submit this prayer to you. I am an extremely fallen and wicked soul, and my fate is causing me to drown in the terrible ocean of material existence. Take hold of the hair on my head and rescue me from this ocean.

vidhi baḓô balavān, nā śune dharama-jñāna,
sadāi karama-pāśe bāndhe
nā dekhi tāraṇa-leśa, ĵatô dekhi saba kleśa,
anātha, kātare teĩ kānde (2)

Providence is extremely powerful and does not consider one's religiosity or knowledge; rather, it always binds one with the ropes of *karma*. I do not see even the slightest means of deliverance; all I see is misery. Thus I weep, helpless and stricken with grief.

kāma, krodha, lobha, moha, mada, abhimāna saha,
āpana āpana sthāne ṭāne
aichana āmāra mana, phire ĵenô andha-jana,
supatha-vipatha nāhi jāne (3)

Lust, anger, greed, and bewilderment, along with madness and pride, are dragging me to their respective abodes. My mind wanders like a blind man, without any understanding of the right or wrong path.

nā lôinu sat mata, asate majilô cita,
tuŵā pāye nā kôrinu āśa
narottama dāse kaya, dekhi' śuni' lāge bhaya,
tarāiyā lahô nija-pāśa (4)

I have not accepted the tenets of religiosity; rather, my consciousness has been absorbed in irreligious matters. I have not aspired for your lotus feet. Narottama dāsa says, "O Vaiṣṇava Ṭhākura, I fear what I see and hear around me. Grant me deliverance and keep me near you."

Ei-bāra Karuṇā Karô

Śrīla Narottama dāsa Ṭhākura

ei-bāra karuṇā karô vaiṣṇava-gosā̃i
patita-pāvana tomā bine kehô nāi (1)

O Vaiṣṇava Gosāi, be merciful to me now. You are the savior of the fallen souls. Except for you, there is no one [who can deliver me].

kāhāra nikaṭe gele pāpa dūre ĵāya
emôna dayāla prabhu kebā kothā pāya? (2)

Where can one find such a merciful personality by whose mere proximity one's sins go far away?

gaṅgāra paraśa hôile paścāte pāvana
darśane pavitra karô—ei tomāra guṇa (3)

Only after touching the Gaṅgā does one become purified, but simply by seeing you, one is purified. This is your great quality.

hari-sthāne aparādhe tā're harināma
tomā-sthāne aparādhe nāhikô eḓāna (4)

Offenses committed at the lotus feet of Śrī Hari are absolved by *harināma*, but for offenses against you there is absolutely no means of deliverance.

tomāra hṛdaye sadā govinda viśrāma
govinda kahena, 'mama vaiṣṇava-parāṇa' (5)

Śrī Govinda is always resting in your heart. Govinda thus says, "The Vaiṣṇavas are My life and soul!"

prati-janme kôri āśā caraṇera dhūli
narottame karô dayā āpanāra bôli' (6)

In every birth, I aspire for the dust of your lotus feet. Be compassionate to this Narottama dāsa and consider me your own.

Ki-rūpe Pāibô Sevā

Śrīla Narottama dāsa Ṭhākura

ki-rūpe pāibô sevā mui durācāra
śrī-guru-vaiṣṇave rati nā hôilô āmāra (1)

How can a wicked person like me ever attain devotional service? I have not developed any attachment to *śrī guru* and the Vaiṣṇavas.

aśeṣa māyāte mana magana hôilô
vaiṣṇavete leśa-mātra rati nā janmilô (2)

My mind is ceaselessly absorbed in material pursuit. Not even the slightest bit of attachment to the Vaiṣṇavas has developed within me.

viṣaye bhuliyā andha hôinu divā-niśi
gale phā̃sa dite phire māyā se piśācī (3)

Having grown delirious as a result of continuous sense gratification, I have become blind and the witch of *māyā* has tied a noose [of material desires] around my neck.

ihāre kôriyā jaya, chāḍ̮ānô nā ĵāya
sādhu-kṛpā binā āra nāhikô upāya (4)

There is no way to defeat Māyā and obtain release from her, without the mercy of saintly persons.

adoṣa-daraśi prabho! patita uddhāra
ei-bāra narottame karahô nistāra (5)

O Master! You never see the faults of others, and you are the savior of the fallen. Now, please deliver this Narottama dāsa.

Sakala Vaiṣṇava Gosā̃i

Śrī Rādhā-mohana dāsa

sakala vaiṣṇava gosā̃i dayā karô more
dante tṛṇa dhôri' kahe e dīna pāmare (1)

O venerable Vaiṣṇavas, give me your mercy! Holding a straw between my teeth, this wretched and sinful person petitions you.

śrī guru-caraṇa āra śrī-kṛṣṇa-caitanya
pāda-padma pāoŵāiyā more karô dhanya (2)

Make me fortunate by helping me attain the lotus feet of *śrī guru* and Śrī Kṛṣṇa Caitanya.

tomā' sabār karuṇā bine ihā prāpti naya
viśeṣe aĵogya muĩ kahilô niścaya (3)

Without the mercy of you all, this is unattainable. I say with certainty that I, especially, am unqualified.

vāñchā-kalpa-taru hao karuṇā-sāgara
ei tô' bharasā muĩ dhôriye antara (4)

You are all wish-fulfilling trees and oceans of mercy. This [attaining your mercy] is the only hope I hold within my heart.

guṇa-leśa nāhi mora aparādher sīmā
āmā' uddhāriyā loke dekhāo mahimā (5)

I do not possess an iota of good qualities, and there is no limit to my offenses. Show the people of this world your glories by delivering me.

nāma-saṅkīrtana-ruci āra prema-dhana
e rādhā-mohane dehô' hôiyā sa-karuṇa (6)

Please show your great compassion by bestowing a taste for *nāma-saṅkīrtana* and the treasure of *prema* upon this Rādhā-mohana dāsa.

Śrīla Rūpa Gosvāmī

THE GLORIES OF ŚRĪLA RŪPA GOSVĀMĪ

Yaṅ Kali Rūpa Śarīra Na Dharata

Śrī Mādhava dāsa

yaṅ kali rūpa śarīra na dharata
taṅ vraja-prema, mahānidhi kuṭharīka, kon kapāṭa ughāḍata (1)

Had Śrīla Rūpa Gosvāmī not appeared in this age of Kali, who would have opened the doors to the great treasure-house of *vraja-prema*?

nīra-kṣīra-haṁsana, pāna-vidhāyana, kon pṛthak kôri pāyata
ko saba tyaji', bhaji' vṛndāvana, ko saba grantha viracita (2)

Who but Śrīla Rūpa Gosvāmī could have extracted the essence of the scriptures in the same way that a swan separates water from milk? Who could have abandoned everything to perform *bhajana* in Vṛndāvana? Who could have written such scriptures?

ĵab pitu vana-phula, phalata nānā-vidha, manorāji aravinda
so madhukara binu, pāna kon jānata, vidyamāna kari bandha (3)

He was a honey bee amid varieties of blossoming yellow forest flowers and mind-enchanting lotuses. Without that honey bee, who could have known the art of drinking the nectar present yet confined within [those flowers]?

ko jānata, mathurā vṛndāvana, ko jānata vraja-nīta
ko jānata, rādhā-mādhava-rati, ko jānata soi prīta (4)

Who could have understood the glories of Mathurā and Vṛndāvana? Who could have fathomed the intricacies of Vraja? Who could have understood the *rati* between Śrī Rādhā and Mādhava? Who could have known that love?

ĵākara-caraṇa-prasāde sakala jana, gāi gāoŵāi sukha pāota
caraṇa-kamale, śaraṇāgata mādho, tava mahimā ura lāgata (5)

By the mercy of his lotus feet, all souls may sing and inspire others to sing [about glories of the love of Śrī Rādhā-Mādhava], thereby attaining true joy. [O Śrīla Rūpa Gosvāmī,] having surrendered at your lotus feet, may this Mādhava dāsa be able to comprehend your unlimited glories.



PRAYER OF HUMILITY TO ŚRĪ RŪPA AND ŚRĪ SANĀTANA

Viṣaya-vāsanā-rūpa

Śrīla Bhaktivinoda Ṭhākura

viṣaya-vāsanā-rūpa cittera vikāra
āmāra hṛdaye bhoga kare anibāra (1)

My desire for sense objects is a perversion of consciousness which constantly impells my heart to [want to] enjoy.

katô ĵe ĵatana āmi kôrilāma hāya
nā gelô vikāra-buddhi śeṣe prāṇa ĵāya (2)

Oh, how much effort I have made, but my perversion has not gone. In the end, my life goes instead!

e ghora vikāra more kôrilô asthira
śānti nā pāilô sthāna, antara adhīra (3)

This frightful perversion has perturbed me. Because my heart is restless, peace finds no place there.

śrī rūpa gosvāmī more kṛpā bitariyā
uddhāribe kabe ĵukta-vairāgya arpiyā (4)

When will Śrīla Rūpa Gosvāmī bestow his mercy upon me and deliver me by investing me with *yukta-vairāgya*?[3]

kabe sanātana more chāḏāye viṣaya
nityānande samarpibe hôiyā sadaya (5)

When will Śrīla Sanātana Gosvāmī, out of great compassion, make me forsake sense gratification and then offer me to Śrī Nityānanda Prabhu?

śrī jīva gosvāmī kabe siddhānta-salile
nibhāibe tarkānala, citta ĵāhe jvale (6)

When will Śrīla Jīva Gosvāmī, with the waters of conclusive truth, extinguish the fire of false arguments, which are burning my heart?

śrī caitanya-nāma śune udibe pulaka
rādhā-kṛṣṇāmṛta-pāne hôibô aśoka (7)

At that time, hearing the name of Śrī Caitanya will cause ecstatic horripilation in my body. By drinking the nectar of Śrī Śrī Rādhā-Kṛṣṇa, I shall become free from all grief.

kāṅgālera sukāṅgāla durjana e-jana
vaiṣṇava-caraṇāśraya ĵāce akiñcana (8)

This sinful person is the most wretched among the wretched. This destitute soul begs for shelter at the lotus feet of the Vaiṣṇavas.

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3 *Yukta-vairāgya*—appropriate renunciation that dovetails all favorable elements in devotional service.

PRAYER OF HEARTFELT LONGING FOR ONE'S CHERISHED DESIRE

Śrī Rūpa Mañjarī-pada

Śrīla Narottama dāsa Ṭhākura

śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana (1)

The lotus feet of Śrī Rūpa Mañjarī are my treasure. They are [the sole object of] my *bhajana* and worship. Her lotus feet are the wealth of my life. They are the ornament of my life and, indeed, the very life of my life.

sei mora rasa-nidhi, sei mora vāñchā-siddhi,
sei mora vedera dharama
sei vrata, sei tapah, sei mora mantra-japah,
sei mora dharama-karama (2)

Her lotus feet are the treasure-house of *rasa*, the attainment of my desires, and the conclusion of all the Vedas. Her lotus feet are the goal of my vows and austerities, the object of my recitation of *mantra*, and the purpose of all my religious activities.

anukūla habe vidhi, se-pade hôibe siddhi,
nirakhibô e dui nayane
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśī,
praphullita habe niśi-dine (3)

When Providence becomes favorable, I shall attain Śrī Rūpa Mañjarī's lotus feet and behold them with these two eyes. The abundant sweet beauty of Śrī Rūpa Mañjarī's lotus feet will shine like the moon upon the blue lotus of my heart, causing it to blossom in jubilation both day and night.

tuŵā adarśana-ahi, garale jāralô dehī,
cira-dina tāpita jīvana
hā hā prabhu karô dayā, dehô more pada-chāyā,
narottama lôilô śaraṇa (4)

Your absence from my vision is like a snake that has corroded my body with poison. The remaining days of my life will pass in the burning fire of separation. Alas, O Śrīla Rūpa Gosvāmī, be merciful and give me the shade of your lotus feet. There, Narottama is taking shelter.

ŚRĪ RŪPĀNUGATYA-MĀHĀTMYA

Śuniyāchi Sādhu-mukhe

Śrīla Narottama dāsa Ṭhākura

śuniyāchi sādhu-mukhe bôle sarva-jana
śrī rūpa-kṛpāya mile ĵugala-caraṇa (1)

I have heard from the lips of the *sādhus*—all of them contend—that by Śrī Rūpa's mercy one can attain the lotus feet of the Divine Couple.

hā! hā! prabhu sanātana gaura-parivāra
sabe mili' vāñchā-pūrṇa karahô āmāra (2)

O Sanātana Prabhu! O personal associates of Gaurāṅga! Together, all of you please fulfill my desires.

śrī rūpera kṛpā ĵenô āmā-prati haya
se-pada āśraya ĵā̃'ra, sei mahāśaya (3)

May the mercy of Śrī Rūpa fall upon me. Whoever takes shelter of Śrī Rūpa's lotus feet is a great personality.

prabhu lokanātha kabe saṅge lôiyā ĵā'be
śrī rūpera pāda-padme more samarpibe (4)

When will my master, Śrī Lokanātha Gosvāmī, take me with him and offer me at Śrī Rūpa's lotus feet?

henô ki hôibe mora—narma-sakhī-gaṇe
anugata narottame kôribe śāsane (5)

Will such a destiny ever be mine that, through their instructions, the *narma-sakhīs* make Narottama their faithful follower?

Pañca-tattva

❧ THE GLORIES OF ŚRĪ ŚRĪVĀSA ṬHĀKURA ❧



Saptadvīpa Dīpta Kôri'

Prema dāsa

saptadvīpa dīpta kôri', śobhe navadvīpa-purī,
ĵāhe viśvambhara devarāja
tāhe tā̃'ra bhakta ĵatô, tāhāte śrīvāsa khyāta,
śrī kṛṣṇa-kīrtana ĵā̃'ra kāja (1)

Illuminating the seven islands of the world, Śrī Navadvīpa-purī shines due to the presence of that king among the gods, Śrī Viśvambhara. There, in the midst of Śrī Viśvambhara's *bhaktas*, is the renowned Śrīvāsa Paṇḍita, whose life's mission is *śrī-kṛṣṇa-kīrtana*.

jaya jaya ṭhākura paṇḍita
ĵā̃'ra kṛpā-leśa mātra, hôiyā gaura-prema-pātra,
anupama sakala carita (2)

All glories, all glories to Paṇḍita Ṭhākura. By a speck of his mercy, one can become a recipient of *gaura-prema*. All of his pastimes are matchless.

gaurāṅgera sevā bine, deva-devī nāhi jāne,
cāri bhāi dāsa-dāsī lôiyā
satata kīrtana-raṅge, gaura gaura-bhakta-saṅge,
ahar-niśi prema-matta hôiyā (3)

Exclusively fixed in the *sevā* of Gaurāṅga, he does not know any demigod or goddess. Along with his four brothers, servants, and maidservants, he always performs *kīrtana* in various ways—day and night—with Gaurāṅga and His devotees, intoxicated by *prema*.

ĵā̃'ra bhāryā śrī mālinī, pati-vratā-śiromaṇi,
ĵā̃'re prabhu kahôye jananī
nityānanda rahe ghare, putra-sama sneha kare,
stana jhare, netre bahe pānī (4)

His wife, Śrī Mālinī-devī, whom Mahāprabhu calls 'Mother,' is the crown-jewel of all chaste women. Nityānanda Prabhu resides in their house, and she loves Him as her own son. When she sees Nityānanda Prabhu, milk flows from her breasts and tears fall from her eyes.

kabhu vā īśvara-jñāne, nati kare śrī caraṇe,
kabhu kole karôye lālana
prabhur nṛtya-bhaṅga lāgi', mṛta putra-śoka-tyāgī,
śuni' prabhu karôye rodana (5)

Sometimes, knowing Mahāprabhu to be the Supreme Lord, Śrīvāsa Paṇḍita bows down at His lotus feet. But sometimes he takes Him on his lap to nourish Him. In order not to interupt the ecstatic dance of Mahāprabhu, he renounced any expression of sorrow at the death of his son. Hearing of this, the Lord wept.

bhrātṛsutā nārāyaṇī, vaiṣṇava-maṇḍale dhvani,
ĵā̃'ra putra vṛndāvana dāsa
varṇiyā caitanya-līlā, tribhuvana uddhārilā,
prema dāsa kare ĵā̃'ra āśa (6)

Śrīvāsa Paṇḍita's niece Nārāyaṇī was the voice of the Vaiṣṇava assembly. Her son Śrī Vṛndāvana dāsa described Caitanya Mahāprabhu's *līlās* and thus delivered the three worlds. It is in him [Śrīvāsa Paṇḍita] that Prema dāsa keeps his hopes and aspirations.



Jaya Jaya Gadādhara Paṇḍita Gosā̃i

Śrī Śivānanda

jaya jaya gadādhara paṇḍita gosā̃i
ĵā̃'ra kṛpā-bale se caitanya-guṇa gāi (1)

All glories, all glories to Śrī Gadādhara Paṇḍita. By the strength of his mercy, one can sing about the qualities of Śrī Caitanya Mahāprabhu.

henô se gaurāṅga-candre ĵā̃hāra pirīti
'gadādhara-prāṇanātha' ĵāhe lāge khyāti (2)

His love for the moon-like Gaurāṅga is such that Gaurāṅga is celebrated as Gadādhara-prāṇanātha, the Lord of Gadādhara's life.

gauragata-prāṇa, prema ke bujhite pāre
kṣetra-vāsa, kṛṣṇa-sevā ĵā̃'ra lāgi' chāḏe (3)

Who can understand the *prema* of he whose heart is one with Gaurāṅga, for whom he gave up his *kṣetra-vāsa* [his vow to

forever stay in the holy town of Purī] and his *sevā* to Śrī Kṛṣṇa [at Ṭoṭa Gopīnātha]?

gadāiyera gaurāṅga, gaurāṅger gadādhara
śrī rāma-jānakī ĵenô eka kalevara (4)

Gaurāṅga is Gadādhara's and Gadādhara is Gaurāṅga's, just as Śrī Rāma and Jānakī (Sīta-devī) are one body.

ĵenô eka-prāṇa rādhā-vṛndāvana-candra
tenô gaura-gadādhara premera taraṅga (5)

Just as Śrī Rādhā and Śrī Vṛndāvana-candra are one in heart, waves of *prema* flow between Gaura and Gadādhara.

kahe śivānanda pahũ ĵā̃'ra anurāge
śyāma-tanu gaurāṅga hôiyā prema māge (6)

Śivānanda says, "It is by his *anurāga* (that is, Śrī Rādhā's deep attachment) that Śyāma-tanu (dark-complexioned Kṛṣṇa) has now become the golden Śrī Gaurāṅga, and is begging for that *prema*."



Jaya Jaya Advaita Ācārya Dayāmaya

Śrīla Locana dāsa Ṭhākura

jaya jaya advaita ācārya dayāmaya
ĵā̃'ra huhuṅkāre gaura-avatāra haya (1)

All glories, all glories to the greatly merciful Advaita Ācārya. It was due to his loud roar that Śrī Gaura descended.

premadātā sītānātha karuṇā-sāgara
ĵā̃'ra prema-rase āilā vrajera nāgara (2)

He is the giver of *prema*, the lord of Sīta-devī, and an ocean of compassion. Due to his nectarean love, the hero of Vraja came again.

ĵāhāre karuṇā kôri' kṛpā dite cāya
prema-rase se-jana caitanya-guṇa gāya (3)

To whomever he wants to mercifully bestow his grace, that person sings the glories of Caitanya Mahāprabhu, submerged in *prema-rasa*.

tā̃hāra padete ĵebā lôilô śaraṇa
se-jana pāilô gaura-prema-mahādhana (4)

He who takes shelter of his lotus feet attains the supreme wealth of *gaura-prema*.

emôna dayāra nidhi kene nā bhajilũ
locana bôle nija-māthe bajara pāḍ̮ilũ (5)

Locana dāsa says, "Why have I not worshiped such a treasure-house of mercy? Instead, I have struck my own head with a thunderbolt!"

FIRM FAITH IN ŚRĪ NITYĀNANDA PRABHU

Nitāi Mora Jīvana-dhana

Śrīla Locana dāsa Ṭhākura

nitāi mora jīvana-dhana, nitāi mora jāti
nitāi bihane mora āra nāhi gati (1)

Nitāi is the wealth of my life. Nitāi is my family. But for Nitāi, I have no resort.

saṁsāra-sukhera mukhe tule dibô chāi
nagare māgiyā khā'bô gāiyā nitāi (2)

I shall throw ash in the face of worldly pleasure. While chanting the name of Nitāi, I shall sustain my life by begging in the village.

ĵe-deśe nitāi nāi se-deśe nā ĵā'bô
nitāi vimukha janār mukha nā heribô (3)

I shall never visit any place where Nitāi is absent, and I shall never look upon the face of one who is averse to Him.

gaṅgā ĵā̃'ra pada-jala, hara śire dhare
henô nitāi nā bhajiyā duḥkha peye mare (4)

The water that bathes Nitāi's feet is the same Gaṅgā that Lord Śiva bears upon his head. One who does not worship this Nitāi will suffer and die.

locana bôle mora nitāi ĵebā nāhi māne
anala bhejāi tā'ra mājha-mukha-khāne (5)

Locana dāsa declares, "I shall scorch the face of one who has no regard for my Nitāi!"

Nitāi-pada-kamala

Śrīla Narottama dāsa Ṭhākura

nitāi-pada-kamala, koṭī-candra-suśītala,
ĵe chāyāy jagat juḍāya
henô nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kôri' dharô nitāir pāya (1)

The lotus feet of Nitāi are as cooling as millions of moons. Their shade gives solace to the entire universe. Without a personality such as Nitāi, O brother, it is not possible to attain Rādhā and Kṛṣṇa, so firmly take hold of His lotus feet.

se sambandha nāhi ĵā'ra, bṛthā janma gelô tā'ra,
sei paśu baḍô durācāra
nitāi nā bôlilô mukhe, majilô saṁsāra sukhe,
vidyākule ki kôribe tā'ra (2)

If someone does not establish a relationship with Nityānanda Prabhu, his human birth is wasted. Such an animalistic person is very wicked. Not uttering the name of Nitāi with his lips, he drowns himself in the [so-called] happiness of the material world. What, then, can his education and pedigree do for him?

ahaṅkāre matta hôiyā, nitāi-pada pāsariyā,
asatyere satya kôri' māni
nitāiyer karuṇā habe, vraje rādhā-kṛṣṇa pābe,
dharô nitāir caraṇa du'khāni (3)

Maddened by false pride and forgetting Nitāi's lotus feet, one considers illusion to be truth. If Nitāi is merciful, one can attain Rādhā and Kṛṣṇa in Vraja, so firmly take hold of Nitāi's two lotus feet.

nitāiyer caraṇa satya, tā̃hāra sevaka nitya,
nitāi-pada sadā karô āśa
narottama baḓô duḥkhī, nitāi more karô sukhī,
rākhô rāṅgā-caraṇera pāśa (4)

The lotus feet of Nitāi are eternal truth, and His servitors are eternally liberated. Always aspire to attain the lotus feet of Nitāi. Narottama is very unhappy. O Nitāi, please make me happy by keeping me close to the reddish soles of Your lotus feet.



Akrodha Paramānanda

Śrīla Locana dāsa Ṭhākura

akrodha paramānanda nityānanda rāya
abhimāna-śūnya nitāi nagare beḏāya (1)

The noble Nityānanda Prabhu, the personification of supreme transcendental bliss, is never angry. Devoid of all false ego, He wanders throughout the town.

adhama patita jīver dvāre dvāre giyā
harināma-mahāmantra dicchena bilāiyā (2)

Going from door to door among the residences of lowly and fallen souls, He freely distributes the *harināma mahā-mantra*.

ĵā're dekhe tā're kahe dante tṛṇa dhôri'
'āmāre kiniyā lahô bôlô gaurahari' (3)

Holding a straw in His teeth, He calls out to whomever He sees, "Please purchase Me by calling out 'Gaurahari!' "

etô bôli' nityānanda bhūme gaḏi' ĵāya
sonāra parvata ĵenô dhūlāte loṭāya (4)

Speaking in this way, Nityānanda Prabhu rolls on the ground, appearing like a golden mountain tumbling in the dust.

henô avatāre ĵā'ra rati nā janmilô
locana bôle sei pāpī elô āra gelô (5)

Locana dāsa says, "That sinful person who has not experienced the awakening of attachment for such an *avatāra* simply comes and goes [in the endless cycle of birth and death]."

Nitāi Guṇa-maṇi

Śrīla Locana dāsa Ṭhākura

nitāi guṇa-maṇi āmār nitāi guṇa-maṇi
āniyā premera banyā bhāsāilô avanī (1)

Nitāi is a jewel of all virtues—my Nitāi is a jewel of all virtues. He has inundated the entire world with a flood of divine love (*prema*).

premer banyā lôiyā nitāi āilô gauḍa-deśe
ḍubilô bhakata-gaṇa dīna-hīna bhāse (2)

Nitāi has come to the land of Gauḍa (Bengal), bringing that flood of *prema*. The devotees are submerged in it, but the wretched and lowly remain floating.

dīna hīna patita pāmara nāhi bāche
brahmāra durlabha prema sabākāre ĵāce (3)

He does not discriminate against the wretched, lowly, fallen, and sinful. He freely offers to everyone the *prema* that is so rare that it is difficult for even Lord Brahmā to attain.

ābaddha karuṇā-sindhu kāṭiyā muhāna
ghare ghare bule prema amiyāra bāna (4)

By cutting a channel in the dam holding the unlimited ocean of mercy, Nitāi has caused a flood of nectarean *prema* to surge in each and every house.

locana bôle mora nitāi ĵebā nā bhajilô
jāniyā śuniyā sei ātma-ghātī hôilô (5)

Locana dāsa says, "Whoever has not worshiped my Nitāi knowingly commits suicide."

Ānanda-kanda

Rādhā-Vallabha dāsa



ānanda-kanda, nitāi-canda, aruṇa nayana karuṇa chanda
karuṇa-pūra, saghane jhura, hari hari dhvani bola re (1)

Śrī Nitāi-candra is the root of divine bliss. His eyes, which are the color of a crimson sunrise, overflow with a desire to bestow mercy. He is an abode of mercy. From Him a stream of compassion ceaselessly flows as He sweetly sings, "Hari! Hari!"

naṭaka-raṅga, bhakata-saṅga, vividha-bhāsa rasa-taraṅga
īṣata-hāsa, madhura-bhāṣa, saghane gīmadola re (2)

While enjoying spectacular dancing in the company of His devotees, Nitāi floats in multicolored waves of *rasa*. He smiles gently, speaks sweetly, and moves His neck to and fro.

patita kora, japata gaura, dina-rajanī ānanda bhora
prema-ratana, kôriyā ĵatana, jaga-jane karu dāna re (3)

Remaining absorbed in bliss day and night, He embraces the fallen while chanting the names of Gaura. With great vigor, He distributes the treasure of *prema* to the people of the world.

kīrtana-mājha, rasika-rāja, ĵaichana kanayā-giri virāja
vraja-vihāra, rasa-bithāra, madhura madhura gāna re (4)

In the midst of *kīrtana*, Śrī Nitāi-candra, the king of *rasikas*, is like a golden mountain. He spreads the *rasa* of the playful pastimes of Vraja through His sweet, sweet singing.

dhūli-dhūsara, dharaṇī-upara, kabahũ luṭhata preme garagara
kabahũ calata, kabahũ khelata, kabahũ aṭṭahāsa re (5)

Overwhelmed with *prema*, sometimes He rolls on the earth, covering Himself with ashen-grey dust. Sometimes He wanders restlessly, sometimes He plays, and sometimes He laughs very loudly.

kabahũ sveda, kabahũ kheda, kabahũ pulaka, svara-vibheda
kabahũ lampha, kabahũ jhampa, kabahũ dīrgha-śvāsa re (6)

Sometimes He perspires, sometimes He laments, sometimes He experiences horripilation, and sometimes He stammers. Sometimes He leaps long distances, sometimes He jumps high into the air, and sometimes He heaves deep sighs.

karuṇā-sindhu, akhila bandhu, kali-ĵuga-tama-pūraṇa-indu
jagata-locana, paṭala-mocana, nitāi pūralô āśa re (7)

He is the ocean of mercy, the friend of all, and the full moon dissipating the darkness of ignorance in the age of Kali. By removing the cataracts of illusion from the eyes of the residents of this world, Śrī Nitāi has fulfilled their desires.

andha-adhama, dīna-durajana, prema-dāne karalô mocana
pāola jagata, kevala vañcita, e rādhā-vallabha dāsa re (8)

By bestowing *prema*, He has delivered the blind, the fallen, the destitute, and the wicked. The whole world has been delivered; only this Rādhā-vallabha dāsa has been deprived.

Jaya Jaya Nityānanda Rohiṇī-kumāra

Vṛndāvana dāsa Ṭhākura

jaya jaya nityānanda rohiṇī-kumāra
patita uddhāra lāgi du'bāhu pasāra (1)

All glories, all glories to Śrī Nityānanda Prabhu, the son of Rohiṇī. To deliver the fallen souls, He extends His two arms.

gada gada madhura madhura ādho bola
ĵā're dekhe tā're preme dhôri' deya kola (2)

With a choked voice, He stammers sweetly. Whomever He sees, He lovingly embraces.

ḍagamaga locana ghuraye nirantara
sonāra kamale ĵenô phiraye bhramara (3)

Overflowing with *prema*, His eyes always roll about restlessly, looking like bumblebees hovering over a golden lotus.

dayāra ṭhākura nitāi para-duḥkha jāne
harināmer mālā gā̃thi' dilô jaga-jane (4)

The merciful Lord, Śrī Nitāi, knows the sufferings of others. He has strung together a garland of the holy names, which He has bestowed upon the people of this world.

pāpī-pāṣaṇḍī ĵatô kôrilô dalana
dīna-hīna-jane kôilā prema bitaraṇa (5)

He has subdued the sinners and the atheists, but He has distributed *prema* to the poor and the lowly.

'āhā re gaurāṅga!'—bôli' paḓe bhūmitale
śarīra bhijilô nitāir nayanera jale (6)

Calling out, "Alas, O Gaurāṅga!" He falls to the earth. Nitāi's whole body becomes soaked with the tears from His eyes.

vṛndāvana dāsa mane ei vicārilô
dharaṇī-upare kibā sumeru pôḓilô (7)

Within his heart, Vṛndāvana dāsa considers Śrī Nityānanda Prabhu to be like Mount Sumeru falling upon the earth.

Śrī Gaurāṅga

ŚRĪ GAURA-TATTVA

Jaya Jaya Jagannātha Śacīra-nandana

Śrī Vāsudeva Ghoṣa

jaya jaya jagannātha śacīra nandana
tri-bhuvana kare ĵā̃'ra caraṇa vandana (1)

All glories, all glories to the dear son of Jagannātha Miśra and Śacī-devī. His lotus feet are worshiped by the three worlds.

nīlācale śaṅkha-cakra-gadā-padma-dhara
nadīyā-nagare daṇḍa-kamaṇḍalu kara (2)

In Nīlācala He holds the conchshell, disc, club, and lotus flower, while in the town of Nadīyā He holds the staff of a renunciant and a water pot.

kehô bôle—'pūrabete rāvaṇa badhilā'
golokera vaibhava līlā prakāśa kôrilā (3)

Some say that in a previous age He killed the demon Rāvaṇa. Then [as Lord Kṛṣṇa,] He revealed the glorious pastimes of Goloka.

śrī rādhāra bhāve ebe gorā avatāra
'hare kṛṣṇa' nāma gaura kôrilā pracāra (4)

Now, accepting the *bhāva* of Śrī Rādhā, He has come as the golden *avatāra*. Lord Gaura preaches the [chanting of the] Hare Kṛṣṇa *mahā-mantra*.

vāsudeva ghoṣa bôle kôri' ĵoḍa hāta
ĵei gaura sei kṛṣṇa sei jagannātha (5)

With folded hands, Vāsudeva Ghoṣa says, "He who is Gaura is also Kṛṣṇa, as well as Jagannātha."

Prabhu He! Emôna Durmati

Śrīla Bhaktvinoda Ṭhākura

prabhu he!
emôna durmati, saṁsāra bhitare, pôḍiyā āchinu āmi
tava nija-jana, konô mahājane, pāṭhāiyā dile tumi (1)

O Lord! I am so unfortunate to have fallen into this material world, but You have sent an exalted soul, one of Your own associates, [to save me].

dayā kôri' more, patita dekhiyā, kahilô āmāre giyā
"ohe dīna-jana, śunô bhālô kathā, ullasita habe hiyā (2)

Being compassionate upon seeing me in such a fallen condition, he said, "O humbled soul, listen to this good advice by which your heart will become joyful.

"tomāre tārite, śrī kṛṣṇa caitanya, navadvīpe avatāra
tomā' henô katô, dīna hīna jane, kôrilena bhava-pāra (3)

"To deliver you, Śrī Kṛṣṇa Caitanya has descended to the land of Navadvīpa. He has conducted so many poor and lowly souls like you across the ocean of material existence.

"vedera pratijñā, rākhibāra tare, rukma-varṇa vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta (4)

"In order to fulfill the promise of the Vedas, He has appeared with a golden complexion as the son of a *brāhmaṇa*. Known by the name 'Mahāprabhu', He and His brother, the *avadhūta* Nityānanda, have caused all of Nadīyā to become maddened in divine ecstasy.

"nanda-suta ĵini, caitanya gõsā̃ī, nija-nāma kôri' dāna
tārilô jagat, tumi-o ĵāiyā, lahô nija-paritrāṇa" (5)

"Śrī Caitanya, who is directly the son of Nanda, has saved the world by distributing His own holy name. You go, also, and receive your deliverance."

se-kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhakativinoda, kā̃diyā kā̃diyā, āpana kāhinī bôle (6)

O Lord, hearing these words, Bhaktivinoda has come to Your lotus feet. Weeping, he tells the story of his life.

Jaya Nanda-nandana

Śrīla Govinda dāsa Kavirāja

**jaya nanda-nandana, gopī-jana-vallabha,
rādhā-nāyaka nāgara-śyāma
so śacī-nandana, nadīyā-purandara,
sura-muni-gaṇa-manomohana dhāma (1)**

All glories to the son of Nanda Mahārāja, the beloved of the *gopīs* and the hero of Rādhā, the gallant Śyāma. That [very same] son of Śacī is the monarch of Nadīyā and the abode of all beauty who enchants the minds of the gods and sages.

**jaya nija-kāntā-kānti kalevara,
jaya jaya preyasī-bhāva-vinoda
jaya vraja-sahacarī-locana-maṅgala,
jaya nadīyā-vāsi-nayana-āmoda (2)**

All glories to He who has adorned His body with His own beloved's radiant luster. All glories, all glories to He who takes pleasure in the *bhāvas* of His dearest one. All glories to He who brings auspiciousness to the eyes of the maidens of Vraja. All glories to He who delights the eyes of the residents of Nadīyā.

**jaya jaya śrīdāma, sudāma, subalārjuna,
prema-vardhana nava-ghana rūpa
jaya rāmādi sundara, priya sahacara,
jaya jaga-mohana gaura anupa (3)**

All glories, all glories to Śrīdāma, Sudāmā, Subala, and Arjuna, whose forms are like new rain clouds that increase the ocean of *prema*. All glories to Ramāi Paṇḍita, Śrīvāsa, and their beautiful brothers, all of whom are dear companions of Mahāprabhu. All glories to the incomparable Gaura, who captivates the entire universe.

**jaya atibala balarāma-priyānuja,
jaya jaya śrī nityānanda-ānanda
jaya jaya sajjana-gaṇa-bhaya-bhañjana,
govinda dāsa āśa anubandha (4)**

All glories to the exceedingly powerful Balarāma's dear younger brother (Kṛṣṇa). All glories, all glories to He who is the bliss of Śrī Nityānanda Prabhu (Gaurāṅga). All glories, all glories to these two, who eradicate the fears of the devotees. Govinda dāsa's hopes and aspirations start with Them.

THE WONDERFUL QUALITIES OF ŚRĪ GAURĀṄGA

Ĵadi Gaurāṅga Nahitô

Śrīla Narahari Sarakāra

(ĵadi) gaurāṅga nahitô, tabe ki hôitô, kemône dhôritô de?
rādhāra mahimā, prema-rasa-sīmā, jagate jānātô ke? (1)

If Śrī Gaurāṅga had not appeared, then what would have become of us? How would we have survived? Who could have taught the world about the glories of Śrīmatī Rādhārāṇī and the topmost limit of *prema-rasa*?

madhura vṛndā-vipina-mādhurī, praveśa-cāturī-sāra
varaja-ĵuvatī-bhāvera bhakati, śakati hôitô kā'ra? (2)

Who would have had true insight to enter the sweet rapture of the forest of Vṛndā-devī and the power to render loving service in the mood of the damsels of Vraja?

gāo punaḥ punaḥ, gaurāṅgera guṇa, sarala hôiyā mana
e bhava-sāgare, emôna dayāla, nā dekhi ĵe eka-jana (3)

With a simple heart, always sing about Gaurāṅga's glorious qualities. I cannot see even one person as compassionate as He in this ocean of material existence.

gaurāṅga bôliyā, nā genu galiyā, kemône dhôrinu de
narahari-hiyā, pāṣāṇa diyā, kemône gôḍ̂iyāche (4)

Even though I chant 'Gaurāṅga', my heart has not melted. How do I continue to maintain this body? How has Narahari been created with a stone in place of a heart?

Emôna Gaurāṅga Binā Nāhi Āra

Śrīla Premānanda dāsa Ṭhākura

emôna gaurāṅga binā nāhi āra
henô avatāra, ha'be ki ha'yeche, henô prema-paracāra (1)

There is no one like Gaurāṅga! No other incarnation, past, present, or future, has preached such a rare form of *prema*.

duramati ati, patita pāṣaṇḍī, prāṇe nā mārilô kā're
harināma diyā, hṛdaya śodhilô, ĵāci' giyā ghare ghare (2)

He has not slain the very wicked or the fallen atheists. Instead, He has purified everyone's hearts by going from door to door, freely giving them the holy name.

bhava-viriñcira, vāñchita ĵe prema, jagate phelilô ḍhāli'
kāṅgāle pāiyā, khāilô nāciyā, bājāiyā karatāli (3)

He has poured over the whole world the *prema* that is desired by even Śiva and Brahmā. The destitute, upon receiving and drinking this *prema*, begin to dance and clap their hands with joy.

hāsiyā-kā̃diyā, preme gaḍ̂āgaḍ̂i, pulake vyāpila aṅga
caṇḍāle-brāhmaṇe, kare kolākuli, kabe vā chilô e raṅga (4)

Laughing and weeping, they roll upon the ground in *prema*, and the limbs of their bodies manifest horripilation. Even the *caṇḍālas* (dog-eaters) and *brāhmaṇas* embrace one another. Oh, has there ever been such a wondrous spectacle?

ḍākiyā-hā̃kiyā, khola-karatāle, gāiyā-dhāiyā phire
dekhiyā śamana, tarāsa pāiyā, kapāṭa hānilô dvāre (5)

With calls and cries, with *mṛdaṅga* and *karatālas*, He and His devotees sing and run hither and thither. Seeing this, Yamarāja (the lord of death) has become frightened and closed his door.

e tina bhuvana, ānande bhôrilô, uṭhilô maṅgala sora
kahe premānanda, emôna gaurāṅge, rati nā janmilô mora (6)

The three worlds have become filled with bliss upon the auspicious uproar of *kīrtana*. Premānanda dāsa laments, "Oh, *rati* (affection) for that Gaurāṅga has not appeared in my heart!"

Emôna Śacīra Nandana Bine[1]

Śrīla Premānanda dāsa Ṭhākura

emôna śacīra nandana bine
'prema' bôli' nāma, ati adbhuta, śruta hôitô kā'ra kāṇe? (1)

Except for the son of Mother Śacī…

…who could have heard about that extraordinarily wonderful thing called *prema*?

śrī kṛṣṇa-nāmera, sva-guṇa-mahimā, kebā jānāitô āra?
vṛndā-vipinera, mahā-madhurimā, praveśa hôitô kā'ra? (2)

…who could have announced the glorious qualities of the holy names of Śrī Kṛṣṇa?

…who could have entered into the supreme sweetness of the forests of Vṛndā-devī?

kebā jānāitô, rādhāra mādhurya, rasa-ĵaśa camatkāra?
tā'ra anubhava, sāttvika vikāra, gocara chilô vā kā'ra? (3)

…who could have told us about the wondrous glories of the exceedingly sweet transcendental mellows that Śrī Rādhā experiences?

…who could have understood what she experienced or Her ecstatic bodily transformations?

vraje ĵe vilāsa, rāsa-mahārāsa, prema parakīya tattva
gopīra mahimā, vyabhicārī sīmā, kā'ra avagati chilô eta? (4)

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1 This song is based on a verse written by Śrīla Prabodhānanda Sarasvatī in *Caitanya-candrāmṛta* (130) beginning *premā nāmādbhutārthaḥ*.

…who could have thoroughly understood the amorous pastimes of Vraja, the great *rāsa-līlā*, the fundamental truths of paramour love (*parakīya-prema*), the glories of the *gopīs*, and the limits of spiritual emotions?

dhanya kali dhanya, nitāi caitanya, parama karuṇā kôri'
vidhi-agocara, ĵe-prema-vikāra, prakāśe jagata-bhôri' (5)

By bestowing the greatest mercy, Śrī Nitāi and Śrī Caitanya have made this blessed age of Kali supremely glorious. They have filled the world with revelations of *prema* and its transformations, which are beyond the comprehension of even Lord Brahmā.

uttama-adhama, kichu nā bāchilô, ĵāciyā dileka kola
kahe premānande, emôna gaurāṅge, antare dhôriyā dola (6)

Without discriminating between the elevated and the fallen, They freely embraced everyone. Premānanda says, "Hold that Gaurāṅga within your heart!"



Mana re! Kahô Nā Gaura Kathā

Śrīla Narahari Sarakāra

mana re! kahô nā gaura kathā
gaurera nāma, amiyāra dhāma, pirīti mūrati dātā (1)

O mind, just speak about Gaura. Gaura's name is the abode of nectar and the embodiment and bestower of divine love.

śayane gaura, svapane gaura, gaura nayaner tārā
jīvane gaura, maraṇe gaura, gaura galāra hārā (2)

In sleep, there is Gaura; in dreams, there is Gaura—Gaura is the star of my eyes. In life, there is Gaura; in death, there is Gaura. Gaura is a most precious necklace.

hiyāra mājhāre, gaurāṅga rākhiye, birale bôsiyā ra'bô
manera sādhete, se rūpa-cā̃dere, nayane nayane thobô (3)

Keeping Gaurāṅga inside my heart, I will sit in a secluded place and, according to my heart's desire, I will keep my eyes fixed on His moon-like form.

gaura bihane, na bā̃ci parāṇe, gaura ka'rechi sāra
gaura bôliyā, ĵāuka jīvana, kichu nā cāhibô āra (4)

Without Gaura I cannot live. I have made Gaura the essence of my existence. May my life be spent chanting the name of Gaura. I do not desire anything else.

gaura gamana, gaura gaṭhana, gaura mukhera hā̃si
gaura-pirīti, gaura mūrati, hīyāya rahalô pôśi (5)

Gaura's movement, Gaura's appearance, Gaura's smiling face, Gaura's love, and Gaura's form——all penetrate my heart.

gaura dharama, gaura karama, gaura vedera sāra
gaura caraṇe, parāṇa sā̃pinu, gaura kôribena pāra (6)

Gaura is my *dharma*, Gaura is [the object of] my *karma*, and Gaura is the essence of the Vedas. I surrender my life at Gaura's lotus feet. Gaura will take me across [the ocean of material existence].

gaura śabada, gaura sampada, ĵā̃hāra hiyāya jāge
narahari dāsa, tā̃ra dāser dāsa, caraṇe śaraṇa māge (7)

Narahari dāsa begs for shelter at the feet of the servant of the servant of that person in whose heart the sound of 'Gaura' and the treasure of Gaura has manifested.

THE GLORIES OF ŚRĪ GAURĀṄGA

Ke Ĵābi Ke Ĵābi Re Bhāi

Śrīla Locana dāsa Ṭhākura

ke ĵābi ke ĵābi re bhāi bhava-sindhu-pāra
dhanya kali-yugera caitanya-avatāra[2] (1)

Who will go? Who will go, O brothers, across this ocean of material existence? This age of Kali is blessed, due to the descent of Śrī Caitanya!

āmāra gaurāṅger ghāṭe adān-kheyā vaya
jaḓa, andha, ātura avadhi pāra haya (2)

A free ferryboat operates at the port of my Gaurāṅga. Even the old, the blind, and the crippled are crossing over.

harināmer naukā khāni śrī guru-kāṇḍārī
saṅkīrtana kerowâla du'bāhu pasāri (3)

Harināma is the boat, *śrī guru* is the helmsman, and the upraised arms of the *saṅkīrtana* party are the oars.

saba jīva hôilô pāra premera bātāse
pôḓiyā rahilô locana āpanāra doṣe (4)

All *jīvas* are crossing over by the favorable winds of *prema*. Only Locana dāsa, due to his own fault, has been left behind.

2 After singing **'caitanya-avatāra'**, then **'ĵābi bhava-pāra'** is often sung.

Gaurāṅgera Du'ṭī Pada

Śrīla Narottama dāsa Ṭhākura

gaurāṅgera du'ṭī pada, ĵā'ra dhana sampada,
se jāne bhakati-rasa-sāra
gaurāṅgera madhura līlā, ĵā'ra karṇe praveśilā,
hṛdaya nirmala bhelô tā'ra (1)

That person for whom the two lotus feet of Śrī Gaurāṅga are his wealth and property knows the essence of *bhakti-rasa*. That person for whom the sweet pastimes of Gaurāṅga have entered the ears is pure in heart.

ĵe gaurāṅger nāma laya, tā'ra haya premodaya,
tā're muĩ ĵāi balihāri
gaurāṅga-guṇete jhure, nitya-līlā tā're sphure,
se-jana bhakati-adhikārī (2)

Within one who takes Gaurāṅga's holy names, *prema* arises. I heartily glorify such a person. To one whose eyes stream tears in appreciation of Gaurāṅga's transcendental qualities, the Divine Couple's eternal pastimes become manifest. Such a person is qualified for *bhakti*.

gaurāṅgera saṅgi-gaṇe, nitya-siddha kôri' māne,
se-ĵāya vrajendra-suta-pāśa
śrī gauḍa-maṇḍala-bhūmi, ĵebā jāne cintāmaṇi,
tā'ra haya vraja-bhūme vāsa (3)

One who reveres Gaurāṅga's personal associates as eternally perfected souls goes to the transcendental abode of Vrajendra-suta (the son of the king of Vraja). One who knows the land of Śrī Gauḍa-maṇḍala to be spiritual touchstone achieves residence in the land of Vraja.

gaura-prema-rasārṇave, se taraṅge ĵebā ḍube,
se rādhā-mādhava-antaraṅga
gṛhe vā vanete thāke, 'hā gaurāṅga' bô'le ḍāke,
narottama māge tā'ra saṅga (4)

One who dives into the waves of the ocean of *gaura-prema* becomes a confidential associate of Śrī Śrī Rādhā-Mādhava. Whether a person lives in his home as a householder or in the forest as a renunciant, if he exclaims, "*Hā* Gaurāṅga!" Narottama dāsa begs for his association.

ENTREATIES

Kabe Śrī Caitanya More

Śrīla Bhaktivinoda Ṭhākura

kabe śrī caitanya more kôribena dayā
kabe āmi pāibô vaiṣṇava-pada-chāyā (1)

When will Śrī Caitanya Mahāprabhu bestow His mercy upon me? When will I attain the shade of the lotus feet of the Vaiṣṇavas?

kabe āmi chāḓibô e viṣayābhimāna
kabe viṣṇu-jane āmi kôribô sammāna (2)

When will I renounce my identity as the enjoyer? When will I honor the Vaiṣṇavas?

gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kôri' dā̃ḓāibô niṣkapaṭe (3)

With a cloth around my neck, my hands folded, and straw between my teeth, I shall stand before the Vaiṣṇavas, free of duplicity.

kā̃diyā kā̃diyā jānāibô duḥkha-grāma
saṁsāra-anala hôite māgibô viśrāma (4)

Bitterly weeping, I shall relay all my miseries and beg for relief from the blazing fire of material existence.

śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvedibena pracura (5)

When the venerable Vaiṣṇavas hear of my sufferings, they will appeal to Śrī Kṛṣṇa profusely on my behalf.

vaiṣṇavera āvedane kṛṣṇa dayāmaya
e henô pāmara prati ha'bena sadaya (6)

In response to the Vaiṣṇavas' prayers, the all-merciful Śrī Kṛṣṇa will become compassionate upon this wicked person.

vinodera nivedana vaiṣṇava-caraṇe
kṛpā kôri' saṅge lahô ei akiñcane (7)

ŚRĪ GAURA

Bhaktivinoda prays to the lotus feet of the Vaiṣṇavas, "Be merciful and take this destitute person into your association."

Ohe! Premera Ṭhākura Gorā

(published in Śrī Sajjana-Toṣaṇī)

ohe! premera ṭhākura gorā
prāṇera ĵātanā kibā kabô, nātha!
hayechi āpana-hārā (1)

O Gaura, Lord of *prema*! What shall I tell You of the sufferings of my life, O Master? I have lost my true self.

ki āra bôlibô, ĵe kājera tare,
enechile, nātha! jagate āmāre,
etô-dina pare kahite se-kathā,
khede duḥkhe hôi sārā (2)

What more shall I say? O Lord, after so long, to speak of the purpose for which You brought me to the world, I become weary with lamentation and sorrow.

tomāra bhajane nā janmilô rati,
jaḓa-mohe matta sadā duramati—
viṣayīra kāche theke theke āmi,
hôinu viṣayī-pārā (3)

Attachment to *bhajana* of You has not awakened within me, I am intoxicated by the mundane and the illusory, and my intelligence is always wicked. By remaining near sense enjoyers, I have become just like them.

ke āmi, kenô ĵe esechi ekhāne,
se-kathā kakhônô nāhi bhābi mane,
kakhônô bhogera, kakhônô tyāgera,
chalanāya mana nāce (4)

Who am I? Why have I come here? My mind never ponders these questions. Sometimes enjoying and sometimes renouncing, my mind only dances in beguilement.

ki gati hôibe, kakhônô bhābi nā,
hari-bhakatera kācheo ĵāi nā,
hari-vimukhera ku-lakṣaṇa ĵatô,
āmātei saba āche (5)

I never contemplate what my outcome will be. I do not even go near the devotees of Hari. All the inauspicious symptoms of one who opposes Hari are within me.

śrī guru-kṛpāya bheṅgeche svapana,
bujhechi ekhôna tumi-i āpana,
tava nija-jana parama-bāndhava,
saṁsāra-kārāgāre (6)

By *śrī guru's* grace my illusory dream has been broken. I now understand that You alone are mine and that Your associates are my greatest friends in this prison house of material existence.

ānô nā bhajibô bhakta-pada binu,
rātula caraṇe śaraṇa lôinu,
uddhārahô nātha! māyā-jāla ha'te,
e dāsera keśe dha're (7)

I will not worship anything besides the feet of Your devotees. I have taken shelter of the crimson soles of Your lotus feet. O Lord! Rescue me from *māyā's* entangling net by pulling this servant by the hair.

pātakīre tumi kṛpā karô nāki?
jagāi-mādhāi chilô ĵe pātakī,
tāhāte jenechi,—premera ṭhākura!
pātakīreo tāra tumi (8)

Jagāi and Mādhāi were such great sinners, yet still You delivered them. By that I have realized, O Lord of *prema*, that You also deliver the sinful.

āmi bhakti-hīna, dīna, akiñcana—
aparādhī-śire dāo du'caraṇa,
tomāra abhaya śrī caraṇe cira–
śaraṇa lôinu āmi (9)

I am devoid of *bhakti*, wretched and destitute. Place both Your lotus feet upon the head of this offender. At Your beautiful feet, which instill fearlessness, I take eternal shelter.

Gaurāṅga Tumi More

Śrī Vāsudeva Ghoṣa

gaurāṅga tumi more dayā nā chāḍ̂ihô
āpana kôriyā, rāṅgā caraṇe rākhihô (1)

O Gaurāṅga, do not fail to bestow Your mercy upon me. Making me Your own, keep me close to the reddish soles of Your lotus feet.

tomāra caraṇa lāgi saba teyāginu
śītala caraṇa pāiyā śaraṇa lôinu (2)

For Your lotus feet, I have renounced everything. Upon attaining those cooling lotus feet, I have taken shelter of them.

e-kule o-kule muĩ, dilu tilāñjali
rākhihô caraṇe more, āpanāra bôli' (3)

I have abandoned worldly [family] life, now and hereafter. Please keep me at Your lotus feet and call me Your own.

vāsudeva ghoṣa bôle caraṇe dhôriyā
kṛpā kôri rākhô more pada-chāyā diyā (4)

Grasping Your lotus feet, Vāsudeva Ghoṣa prays, "Kindly keep me here, forever giving me the shade of Your feet."

Hā Hā Mora Gaura-kiśora

Śrīla Bhaktivinoda Ṭhākura

hā hā mora gaura-kiśora
kabe dayā kôri', śrī godruma-vane, dekhā dibe manaḥ-cora (1)

O my youthful Gaura! When will You mercifully reveal Yourself to me in the forest of Godruma, O thief of hearts?

ānanda-sukhada-kuñjera bhitare, gadādhare bāme kôri'
kāñcana-varaṇa, cā̃cara-cikura, naṭana suveśa dhôri' (2)

You are situated inside Ānanda-sukhada-kuñja, with Śrī Gadādhara Paṇḍita at Your left. With a golden luster and curly hair, You wear the fine dress of a dancer.

dekhite dekhite, śrī rādhā-mādhava, rūpete kôribe ālā
sakhī-gaṇa-saṅge, kôribe naṭana, galete mohana-mālā (3)

As I gaze [upon You], Śrī Śrī Rādhā-Mādhava will appear and brilliantly illuminate the scene. Accompanied by all of Their *sakhīs*, They will dance, with enchanting garlands adorning Their necks.

anaṅga-mañjarī, sadaya hôiyā, e dāsī-karete dhôri'
dũhe nivedibe, dũhāra mādhurī, heribô nayana bhôri' (4)

Anaṅga Mañjarī, feeling compassion, will take this maidservant by the hand and lovingly offer me to the Divine Couple. I shall then behold Their sweetness to the full satisfaction of my eyes.

Kabe Āhā Gaurāṅga Bôliyā

Śrīla Bhaktivinoda Ṭhākura

kabe āhā gaurāṅga bôliyā
bhojana-śayane, dehera ĵatana, chāḓibô birakta hôiyā (1)

When, as I cry "Gaurāṅga!" will I relinquish eating, sleeping, and other such bodily endeavors, being completely detached from them?

navadvīpa-dhāme, nagare nagare, abhimāna parihari'
dhāma-vāsī-ghare, mādhukarī la'bô, khāibô udara bhôri' (2)

At that time, having abandoned my false ego, I shall wander from town to town in Śrī Navadvīpa-dhāma, performing *mādhukarī*[3] at the homes of the *dhāma-vāsīs*, and thus eat to the full satisfaction of my belly.

nadī-taṭe giyā, añjali añjali, pibô prabhu-pada-jala
taru-tale pôḓi', ālasya tyajibô, pāibô śarīre bala (3)

Going to the bank of Gaṅgā, I shall drink, palmful by palmful, the sacred water that has washed the lotus feet of the Lord. Lying under the shade of a tree, I shall relieve my fatigue and restore strength to my body.

kākuti kôriyā, 'gaura-gadādhara', 'śrī rādhā-mādhava' nāma
kā̃diyā kā̃diyā, ḍāki' uccarabe, bhramibô sakala dhāma (4)

Loudly calling out, "Gaura-Gadādhara!" "Śrī Radhā-Mādhava!" in entreaty, and bitterly weeping, I shall wander throughout the entire *dhāma*.

vaiṣṇava dekhiyā, pôḓibô caraṇe, hṛdayera bandhu jāni'
vaiṣṇava ṭhākura, 'prabhura kīrtana', dekhāibe dāsa māni' (5)

Seeing a Vaiṣṇava, I shall fall at his lotus feet, knowing him to be the true friend of my heart. Accepting me as his servant, that venerable Vaiṣṇava will cause me to behold the *kīrtana* performances of Mahāprabhu.

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3 Foodstuffs begged from home to home by a renunciant, in the manner that a honey bee (*madhukara*) gathers honey by going from flower to flower.

Āre Bhāi! Bhajô Mora Gaurāṅga-caraṇa

Śrīla Narottama dāsa Ṭhākura

āre bhāi! bhajô mora gaurāṅga-caraṇa
nā bhajiyā mainu duḥkhe, ḍubi' gṛha-viṣa-kūpe
dagdha kôilô e pā̃ca parāṇa (1)

O my dear brother, just worship the lotus feet of my Lord Gaurāṅga! Because I have not performed such worship, I am dying of sorrow. Having plunged into the poisonous well of household life, my five life-airs are burning.

tāpa-traya-viṣānale, ahar-niśa hiyā jvale
deha sadā haya ācetana
ripu-vaśa indriya hôilô, gorā-pada pāśarilô
vimukha hôilô henô dhana (2)

Day and night, my heart burns in the blazing poisonous fire of the threefold miseries of material existence.[4] Thus, my body repeatedly falls unconscious. My senses subjugated by the cardinal vices [of lust, anger, greed, etc.,] I have forgotten the lotus feet of Śrī Gaurāṅga and remain averse to that great treasure.

henô gaura dayāmaya, chāḍi' saba lāja-bhaya
kāya mane lahô re śaraṇa
parama durmati chilô, tāre gorā uddhārilô
tā̃'rā hôilô patita-pāvana (3)

Leaving aside all your fears and hesitation, take shelter of the merciful Śrī Gaurāṅga, with both body and mind. Because He has rescued those who are most wicked and sinful, He is known as *patita-pāvana*, savior of the fallen.

gorā dvija-naṭarāje, bāndhahô hṛdaya-mājhe
ki kôribe saṁsāra-śamana
narottama dāse kahe, "gorā-sama kehô nahe
nā bhajite deya prema-dhana" (4)

4 Miseries caused by body and mind (*adhyātmika*), other living beings (*adhibhautika*), and natural disasters such as excessive heat or cold, rain or drought (*adhidaivika*).

If you bind Śrī Gaurāṅga, the king of the *brāhmaṇas* and the best of dancers, within your heart, then what will material existence and death be able to do to you? Narottama dāsa says, "There is no one equal to Śrī Gaurāṅga. Even without being worshiped, He bestows the treasure of *prema*."

Avatāra-sāra

Śrīla Locana dāsa Ṭhākura

avatāra-sāra, gorā-avatāra, kenô nā bhajili tā̃'re
kôri' nīre vāsa, gelô nā piyāsa, āpana karama phere (1)

O mind, why do you not worship Śrī Gaura, the best of all incarnations? You always stay in water, but your thirst is never satiated. This is the consequence of your own activities.

kaṇṭakera taru, sadāi sevili (man), amṛta pāibāra āśe
prema-kalpataru, śrī gaurāṅga āmār, tā̃hāre bhābili viṣe (2)

O mind, you always serve thorn trees with the hope of obtaining nectarean fruits. My Gaurāṅga is a wish-fulfilling tree of *prema*, but you consider Him to be poison.

saurabhera āśe, palāśa śũkili (man), nāsāte pôśilô kīṭa
ikṣudaṇḍa bhābi', kāṭha cuṣili (man), kemône pāibi miṭha (3)

O mind, searching for a sweet fragrance, you smell the *palāśa* flower [which has no scent], and an insect has entered your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweetness?

hāra bôliyā, galāya parili (man), śamana-kiṅkara sāpa
śītala bôliyā, āguna pohāli (man), pāili bajara tāpa (4)

O mind, thinking it to be a necklace, you have put around your neck a snake that is the servant of Yama. You basked in fire, thinking it to be cool, and thus you suffer excruciating heat.

saṁsāra bhajili, śrī gaurāṅga bhulili, nā śunili sādhur kathā
iha parakāla, du'kāla khoŵāli (man), khāili āpana māthā (5)

O mind, you worship material existence, forgetting Śrī Gaurāṅga, and you fail to heed the advice of devotees. You have wasted both this life and the next, and thus you have destroyed your own self.

REGRET

Gorā Pahũ Nā Bhajiyā Mainu

Śrīla Narottama dāsa Ṭhākura

gorā pahũ nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu (1)

By not worshiping my Lord Gaurasundara, I have invited death; and by neglecting the precious jewel of *prema*, I have lost it.

adhane ĵatana kôri' dhana teyāginu
āpana karama-doṣe āpani ḍubinu (2)

Attending to worthless trifles, I have thrown away my real wealth. I have drowned myself in my misdeeds.

sat-saṅga chāḍ̂i' kôinu asate vilāsa
te-kāraṇe lāgilô ĵe karma-bandha-phā̃sa (3)

Forsaking the association of devotees, I have sported with non-devotees. For this reason, I am being choked by the snare of my actions.

viṣaya viṣama viṣa satata khāinu
gaura-kīrtana-rase magana nā hôinu (4)

I have constantly drunk the deadly poison of material sense enjoyment, and thus I have not become absorbed in the nectarean mellows (*rasa*) of *gaura-kīrtana*.

kenô vā āchaye prāṇa ki sukha pāiyā
narottama dāsa kenô nā gelô mariyā (5)

For what happiness does this life continue? Why doesn't Narottama dāsa simply die?

ŚRĪ GAURA

Gaurāṅga and Nityānanda

THE GLORIES OF GAURA-NITYĀNANDA

Parama Karuṇa

Śrīla Locana dāsa Ṭhākura

parama karuṇa, pā̃hu dui-jana, nitāi gauracandra
saba avatāra-sāra-śiromaṇi, kevala ānanda-kanda (1)

The two Lords, Nitāi and Gaura-candra, are supremely merciful. They are the essence and the crown-jewels of all *avatāras*, and They are the source of absolute bliss.

bhajô bhajô bhāi, caitanya-nitāi, sudṛḓha viśvāsa kôri'
viṣaya chāḓiyā, se-rase majiyā, mukhe bôlô hari hari (2)

O brother, worship Caitanya-Nitāi with unwavering faith. Renouncing material enjoyment and drowning yourself in that *rasa* [of worshiping Them], let your lips chant, "Hari, Hari!"

dekhô ore bhāi, tri-bhuvane nāi, emôna dayāla dātā
paśu pākhī jhure, pāṣāṇa vidare, śuni' ĵā̃'ra guṇa-gāthā (3)

Just see, dear brother! In all the three worlds, no one bestows mercy like They do. Animals and birds shed tears and stones melt upon hearing narrations of Their glories.

saṁsāre majiyā, rahili pôḓiyā, se-pade nahilô āśa
āpana karama, bhuñjāya śamana, kahôye locana dāsa (4)

Locana dāsa says, "Since you remain submerged in material enjoyment, the aspiration to take shelter of Their lotus feet has not arisen. Thus you suffer the consequences of your own misdeeds, as meted out by Lord Yama."

Gaurīdāsa–mandire

Śrī Gaurīdāsa Paṇḍita

devādi-deva gauracandra gaurīdāsa-mandire
nityānanda-saṅge gaura ambikāte vihare (1)

The Lord of lords, Śrī Gaura-candra, along with Nityānanda Prabhu, revels in the house of Gaurīdāsa Paṇḍita in Ambikā-kālnā.

cāru-aruṇa-guñjā-hāra hṛt-kamale ĵe dhare
viriñci-sevya-pāda-padma lakṣmī-sevya sādare (2)

He wears a beautiful red *guñjā-mālā* that extends to His lotus heart. Brahmā and Lakṣmī worship His lotus feet with great respect.

tapta-hema aṅga-kānti prātaḥ-aruṇa-ambare
rādhikānurāga prema-bhakti vāñchā ĵe kare (3)

The radiance of His body shines like molten gold, and His cloth is saffron like the rising sun. He desires the *prema-bhakti* of Śrīmatī Rādhikā, which is full of *anurāga*.

śacī-suta gauracandra ānandita antare
pāṣaṇḍa-khaṇḍa nityānanda saṅge raṅge vihare (4)

The son of Śacī, Śrī Gaura-candra, is internally blissful. He playfully roams about with Nityānanda Prabhu, the vanquisher of atheists.

nityānanda gauracandra gaurīdāsa-mandire
gaurīdāsa karata āśa sarva-jīva uddhāre (5)

Both Nityānanda and Gaura-candra are in the house of Gaurīdāsa, who hopes that They will deliver all *jīvas*.

'Gaurāṅga' Bôlite Ha'be

Śrīla Narottama dāsa Ṭhākura

'gaurāṅga' bôlite ha'be pulaka śarīra
'hari hari' bôlite nayane ba'be nīra (1)

When will the hair on my body stand on end upon chanting, "Gaurāṅga"? When will my eyes overflow with tears upon chanting, "Hari Hari"?

āra kabe nitāi-cā̃der karuṇā hôibe
saṁsāra-vāsanā mora kabe tuccha ha'be (2)

And when will the moon-like Nityānanda Prabhu bestow His mercy upon me? When will my material desires become insignificant?

viṣaya chāḓiyā kabe śuddha ha'be mana
kabe hāma herabô śrī vṛndāvana (3)

When will my mind, as a result of my renouncing material enjoyment, become purified? When will I behold Śrī Vṛndāvana?

rūpa-raghunātha-pade hôibe ākuti
kabe hāma bujhabô se ĵugala-pīriti (4)

When will I develop eagerness for the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, by whose mercy I will be able to understand the love (*prīti*) of the Divine Couple?

rūpa-raghunātha-pade rahu mora āśa
prārthanā karôye sadā narottama dāsa (5)

"Let all my hopes and aspirations remain at the lotus feet of Śrī Rūpa and Śrī Raghunātha dāsa." This is the constant prayer of Narottama dāsa.

Hā Hā Kabe Gaura-Nitāi

Śrīla Bhaktivinoda Ṭhākura

hā hā kabe gaura-nitāi
e patita jane, uru kṛpā kôri', dekhā dibe du'ṭī bhāi (1)

Alas, alas! When will the two brothers Gaura-Nitāi bestow Their abundant mercy upon this most fallen person and show Themselves to him?

duhũ kṛpā-bale, navadvīpa-dhāme, dekhibô vrajera śobhā
ānanda-sukhada-kuñja manohara, heribô nayana lobhā (2)

By the power of Their mercy, I shall see the transcendental splendor of Vraja in Navadvīpa. I shall behold the enchanting Ānanda-sukhada-kuñja, with greedy eyes.

tāhāra nikaṭe, śrī lalitā-kuṇḍa, ratna-vedī katô śata
ĵathā rādhā-kṛṣṇa, līlā bistāriyā, viharena avirata (3)

Near to Ānanda-sukhada-kuñja is Śrī Lalitā-kuṇḍa, surrounded by hundreds and hundreds of bejewelled sitting places where Śrī Śrī Rādhā-Kṛṣṇa expand the incessant revelry of Their pastimes.

sakhī-gaṇa ĵathā, līlāra sahāya, nānā-sevā-sukha pāya
e dāsī tathāya, sakhīra ājñāte, kārye iti-uti dhāya (4)

All of Their *sakhīs* are there to assist in these pastimes, realizing the joy of rendering various kinds of *sevā*. This maidservant is also present, running here and there to carry out her duties on the order of her *sakhī*.

mālatīra mālā, gẫthiyā ānibô, dibô tabe sakhī-kare
rādhā-kṛṣṇa-gale, sakhī pôrāibe, nācibô ānanda-bhare (5)

Stringing a garland of *mālatī* flowers, I shall bring it and place it in the hands of my *sakhī*. She will place it around the necks of Śrī Śrī Rādhā-Kṛṣṇa and I shall dance, filled with ecstasy.

Kabe Ha'be Bôlô

Śrīla Bhaktivinoda Ṭhākura

kabe ha'be bôlô se-dina āmāra
(āmār) aparādha ghuci', śuddha nāme ruci,
kṛpā-bale ha'be hṛdaye sañcāra (1)

Oh, tell me, when will that day be mine when my offenses will cease and a taste for the pure holy name will pervade my heart by the power of Your mercy?

tṛṇādhika hīna, kabe nija māni',
sahiṣṇutā-guṇa hṛdayete āni'
sakale mānada, āpani amānī,
ha'ye āsvādibô nāma-rasa-sāra (2)

When will I consider myself lower than a blade of grass and the quality of tolerance enter my heart? Giving respect to all and not desiring any respect for myself, I will taste the essence of the nectar of the holy names.

dhana jana āra, kavitā sundarī,
bôlibô nā cāhi deha-sukha-karī
janme janme dāo, ohe gaurahari!
ahaitukī-bhakti caraṇe tomāra (3)

At that time, I will say that I do not want the bodily pleasures associated with wealth, followers, praise, and beautiful women. O Gaurahari! Birth after birth, give me selfless devotion (*ahaitukī-bhakti*) to Your lotus feet.

(kabe) kôrite śrī-kṛṣṇa- nāma uccāraṇa,
pulakita deha gadgada vacana
vaivarṇya-vepathu, ha'be saṁghaṭana,
nirantara netre ba'be aśru-dhāra (4)

While uttering the holy names of Śrī Kṛṣṇa, when will my body horripilate in ecstasy, my words become choked with emotion, my complexion become pale, my body tremble, and streams of tears flow endlessly from my eyes?

kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda bôli' niṣkapaṭe
nāciyā gāhiyā, beḓāibô chuṭe,
bātulera prāya chāḓiyā vicāra (5)

When, in Navadvīpa, on the banks of the Suradhunī River (Gaṅgā), will I call out "O Gaura! O Nityānanda!" without duplicity? Dancing and singing, I shall run about like a madman, giving up any consideration [of the outside world].

kabe nityānanda, more kôri' dayā,
chāḓāibe mora viṣayera māyā
diyā more nija- caraṇera chāyā,
nāmera hāṭete dibe adhikāra (6)

When will Nityānanda Prabhu be merciful and free me from the illusion of material sense enjoyment? Bestowing upon me the shade of His lotus feet, He will give me the qualification to enter the marketplace of the holy name.

kinibô, luṭibô, harināma-rasa,
nāma-rase māti' hôibô vivaśa
rasera rasika- caraṇa paraśa,
kôriyā majibô rase anibāra (7)

I will beg, borrow or steal the nectar of the holy name (*harināma-rasa*), by which I will become intoxicated and overwhelmed. Touching the feet of devotees who relish that *rasa*, I will continuously drown in it.

kabe jīve dayā, hôibe udaya,
nija-sukha bhuli' sudīna-hṛdaya
bhaktivinoda, kôriyā vinaya,
śrī-ājñā ṭahala kôribe pracāra (8)

When will compassion for all living entities arise within me? At that time, forgetting my own happiness, and with a humble heart, this Bhaktivinoda will meekly wander about and propagate the sacred order of Śrī Caitanya Mahāprabhu.

Kabe Ha'be Henô Daśā Mora

Śrīla Bhaktivinoda Ṭhākura

kabe ha'be henô daśā mora
tyaji' jaḓa āśā, vividha bandhana, chāḓibô saṁsāra ghora (1)

When will such a condition be mine? Upon renouncing my mundane desires and all varieties of bondage, I shall relinquish this dreadful material existence.

vṛndāvanābhede, navadvīpa-dhāme, bā̃dhibô kuṭīra-khāni
śacīra nandana-caraṇa āśraya, kôribô sambandha māni' (2)

I shall construct a small hut in Śrī Navadvīpa-dhāma, which is non-different from Śrī Vṛndāvana. Recognizing my relationship with Śrī Śacī-nandana, I shall take shelter of His lotus feet.

jāhnavī-puline, cinmaya-kānane, bôsiyā vijana-sthale
kṛṣṇa-nāmāmṛta, nirantara pibô, ḍākibô 'gaurāṅga' bô'le (3)

Sitting in a solitary place within a transcendental forest on the bank of the Jāhnavī River (Gaṅgā), I shall continuously drink the nectar of Śrī Kṛṣṇa's name. Chanting the name of Gaurāṅga, I shall call out:

"hā gaura-nitāi! torā du'ṭī bhāi, patita-janera bandhu
adhama patita, āmi he durjana, hao more kṛpā-sindhu" (4)

"O Gaura-Nitāi! Both of You brothers are the friends of all fallen souls! I am the lowest of the low and very sinful, so please be an ocean of mercy to me."

kā̃dite kā̃dite, ṣola-krośa-dhāma, jāhnavī ubhaya kūle
bhramite bhramite, kabhu bhāgya-phale, dekhi kichu taru-mūle (5)

Weeping and weeping as I wander about the sixteen *krośas* (thirty-two square miles) of the *dhāma*, by both the Jāhnavī's (Gaṅga's) banks, I shall by some good fortune behold a vision beneath a tree.

hā hā manohara, ki dekhinu āmi, bôliyā mūrcchita ha'bô
samvit pāiyā, kā̃dibô gopane, smari' duhũ kṛpā-lava (6)

"O Manohara (enchanter of my mind), what have I seen today?" Saying this, I shall faint. After regaining consciousness, I shall weep in secret, remembering that drop of Śrī Śrī Gaura-Nitāi's mercy.

FIRM FAITH IN GAURA-NITYĀNANDA

Dhana Mora Nityānanda

Śrīla Narottama dāsa Ṭhākura

dhana mora nityānanda, pati mora gauracandra,
prāṇa mora ĵugala-kiśora
advaita-ācārya bala, gadādhara mora kula,
narahari vilasai mora (1)

Nityānanda Prabhu is my wealth, Śrī Gaura-candra is my master, and the youthful Divine Couple of Vraja are my very life. Advaita Ācārya is my strength, Gadādhara Paṇḍita is my family, and Narahari Sarakāra is my joy.

vaiṣṇavera pada-dhūli, tāhe mora snāna-keli,
tarpaṇ mora vaiṣṇavera nāma
vicāra kôriyā mane, bhakti-rasa āsvādane,
madhyastha śrī bhāgavat-purāṇa (2)

My bath is in the dust of the lotus feet of Vaiṣṇavas, my satiation is in the names of the Vaiṣṇavas, and I have concluded that in order to savor *bhakti-rasa*, the best medium is *Śrīmad-Bhāgavatam*.

vaiṣṇavera ucchiṣṭa, tāhe mora manoniṣṭha,
vaiṣṇavera nāmete ullāsa
vṛndāvane cautārā, tāhe mora manogherā,
kahe dīna narottama dāsa (3)

My mind has firm faith in the remnants of the Vaiṣṇavas and delights in the names of the Vaiṣṇavas. My mind is fully encircled by the boundary of Vṛndāvana. Thus speaks the lowly Narottama dāsa.

Nitāi-Gaura-nāma

Śrīla Locana dāsa Ṭhākura

nitāi-gaura-nāma, ānandera dhāma, ĵei jana nāhi laya
tā're yamarāya, dha're la'ye ĵāya, narake ḍubāya tā'ya (1)

The holy names of Nitāi and Gaura are the abode of bliss. Yama Mahārāja captures those who never utter these names and plunges them into the hellish planets.

tulasīra hāra, nā pare ĵe chāra, yamālaye vāsa tā'ra
tilaka dhāraṇa, nā kare ĵe-jana, bṛthāya janama tā'ra (2)

The contemptible person who does not wear a necklace of *tulasī* beads has residence in the abode of Yama, and the person who never wears *tilaka* has a life that goes in vain.

nā laya harināma, vidhi tā're bāma, pāmara pāṣaṇḍa-mati
vaiṣṇava-sevana, nā kare ĵe-jana, ki ha'be tāhāra gati (3)

Fate is apathetic toward one who never chants *harināma*. Such a person is most base and has an atheistic mentality. What will be the destiny of one who does not perform service to the Vaiṣṇavas?

guru-mantra-sāra, karô ei-bāra, vrajete hôibe vāsa
tamo-guṇa ĵā'be, sattva-guṇa pā'be, hôibe kṛṣṇera dāsa (4)

The *dīkṣā-mantras* given by *śrī guru* are the essence of everything. Chant them now, in this life, and you will attain residence in Vraja. The mode of ignorance will leave you, the mode of goodness will enter you, and you will become a servant of Kṛṣṇa.

e dāsa locana, bôle anukṣaṇa, (nitāi) gaura-guṇa gāo sukhe
ei rase ĵā'ra, rati nā hôilô, cūṇa kāli tā'ra mukhe (5)

This Locana dāsa always tells everyone to sing the glories of Śrī Śrī Gaura-Nitāi in great happiness. Those who have no

attachment for this nectar have lime-paste and soot smeared on their faces [in disgrace].

E Ghora-saṁsāre

Kṛṣṇadāsa

e ghora-saṁsāre, pôḏiyā mānava, nā pāya duḥkhera śeṣa
sādhu-saṅga kôri', hari bhaje ĵadi, tabe anta haya kleśa (1)

Having fallen into this dreadful material world, a human being finds no end to his miseries. If he takes the association of devotees and serves Śrī Hari, then his sufferings will cease.

saṁsāra-anale, jvaliche hṛdaya, anale bāḏaye anala
aparādha chāḏi', laya kṛṣṇa-nāma, anale paḏaye jala (2)

His heart is burning in the fire of material existence, which is continually increasing on its own. Chanting the names of Kṛṣṇa while avoiding offenses pours water on that fire.

nitāi-caitanya, caraṇa-kamale, āśraya lôilô ĵei
kṛṣṇadāsa bôle, jīvane-maraṇe, āmāra āśraya sei (3)

Kṛṣṇadāsa says, "He who has taken shelter of the lotus feet of Nitāi-Caitanya is my shelter in life and in death."

Gaurāṅga and His Associates

THE GLORIES OF GAURĀṄGA AND HIS ASSOCIATES

E'lo Gaura-rasa-nadī

Śrīla Locana dāsa Ṭhākura

e'lo gaura-rasa-nadī kādambinī ha'ye
bhāsāilô gauḍa-deśa prema-bṛṣṭi diye (1)

The river of *gaura-rasa* came as a bank of rain clouds, flooding the land of Gauḍa with a shower of *prema*.

nityānanda rāya tāhe māruta sahāya
ĵā̃hā nāhi prema-bṛṣṭi tā̃hā la'ye ĵāya (2)

Nityānanda Rāya assisted as the wind, blowing that shower of *prema* where it did not fall.

huḍ huḍ-śabde āilô śrī advaita-candra
jala-rasa-dhārā tāhe rāya rāmānanda (3)

Śrī Advaita-candra came as thunderclaps and Rāmānanda Rāya came as rain, letting loose a stream of *rasa*.

cauṣaṭṭi mahānta āilô meghe śobhā kôri'
śrī rūpa-sanātana tāhe hôilô bijuri (4)

The sixty-four great saints came, beautifying that cloud bank, and Śrī Rūpa-Sanātana flashed as its lightning.

kṛṣṇadāsa kavirāja rasera bhāṇḍārī
ĵatane rākhilô prema hema-kumbha bhôri' (5)

Kṛṣṇadāsa Kavirāja became the storekeeper of that *rasa*. He collected that *prema* and kept it carefully in a golden pot.

ebe sei prema la'ye jaga-jane dilô
e-dāsa locana bhāgye bindu nā mililô (6)

They distributed this *prema* to the people of the world, but due to his misfortune, this Locana dāsa did not receive a single drop.

Nadīyāra Ghāṭe Bhāi

Kṛṣṇadāsa

nadīyāra ghāṭe bhāi ki adbhuta tarī
nitāi—galuiyā tā'te caitanya—kāṇḍārī (1)

O brothers, what a wonderful boat is at the *ghāṭa* in Nadīyā! Nitāi is the navigator [of the boat], and Śrī Caitanya is the captain.

dui raghunāth, śrī jīv, gopāl, śrī rūp, sanātan
pārera naukāya ẽrā dā̃ḍi chaya-jana (2)

The two Ragunāthas (Śrī Raghunātha Bhaṭṭa and Śrī Raghunātha dāsa), Śrī Jīva, Śrī Gopāla Bhaṭṭa, Śrī Rūpa and Śrī Sanātana Gosvāmīs are the six oarsmen.

'ke jābi bhāi bhava-pāre'—bôli' nitāi ḍāke
kheyār kaḓi binā pāra kare ĵā'ke tā'ke (3)

Nitāi calls out, "O brothers, who will cross the ocean of material existence?" He takes across those without any fare.

āture kātara binā ke pār kare bhāi?
kintu pāra kare sabhe caitanya-nitāi (4)

O brothers, who but one who feels deep compassion for the suffering of others could take them across [this ocean]? But Caitanya and Nitāi deliver all.

kṛṣṇadāsa bôle—bhāi bôlô' 'hari hari'
nitāi-caitanyer ghāṭe nāhi lāge kaḓi (5)

Kṛṣṇadāsa says, "O brothers, just chant 'Hari, Hari!' No fare is required at the *ghāṭa* of Nitāi and Caitanya.

Śrī Kṛṣṇa Caitanya Prabhu Dayā Karô More

Śrīla Narottama dāsa Ṭhākura

śrī kṛṣṇa-caitanya prabhu dayā karô more
tomā' binā ke dayālu jagat-saṁsāre (1)

O Śrī Kṛṣṇa Caitanya Prabhu, be merciful to me. Except for You, who in this material existence is so full of compassion?

patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra (2)

The reason for Your descent is to deliver the fallen souls. O Lord, You will not find anyone else as fallen as me.

hā hā prabhu nityānanda premānanda-sukhī
kṛpāvalokana karô āmi baḓô duḥkhī (3)

O Nityānanda Prabhu, who is always joyful in ecstatic love, glance upon me with compassion, for I am very sorrowful.

dayā karô sītā-pati advaita gosā̃i
tava kṛpā-bale pāi caitanya-nitāi (4)[5]

O Advaita Gosāi, husband of Sītā, be kind to me. By the power of Your mercy, I can surely attain Śrī Caitanya-Nitāi.

5 The following verse may be sung after verse 4:

dayā karô gadādhara premera sāgara
śrī śrīvāsa haridāsa more kṛpā karô

O Gadādhara Paṇḍita, ocean of *prema*, be compassionate to me. O Śrīvāsa Paṇḍita and Haridāsa Ṭhākura, please give me your mercy.



hā hā svarūp, sanātana, rūpa, raghunātha
bhaṭṭa-ĵuga, śrī jīva, hā prabhu lokanātha (5)

Alas! O Svarūpa Dāmodara Gosvāmī, Sanātana Gosvāmī, Rūpa Gosvāmī, and Raghunātha dāsa Gosvāmī! O Gopāla Bhaṭṭa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Śrī Jīva Gosvāmī! O my master, Lokanātha Gosvāmī [give me your mercy]!

dayā karô śrī ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama dāsa (6)[6]

Be merciful, O Prabhu Śrīnivāsa Ācārya! Narottama dāsa begs for the association of Rāmacandra Kavirāja.

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6 The following two verses may be sung after verse 6:

dayā karô prabhupāda śrī dayita dāsa
vaiṣṇavera kṛpā māge ei adhama dāsa

O Prabhupāda, servant of the beloved of Śrī Rādhā, please be merciful. This fallen servant begs for the kindness of the Vaiṣṇavas.

dayā karô gurudeva patita-pāvana
śrī caraṇe sevā māge ei patita jana

O Gurudeva, savior of the fallen, please be merciful. This fallen person begs for service to your lotus feet.

Jay Jay Nityānandādvaita Gaurāṅga

jay jay nityānandādvaita gaurāṅga
nitāi gaurāṅga jay jay nitāi gaurāṅga (1)

All glories, all glories to Nityānanda Prabhu, Advaita Ācārya, and Gaurāṅga Mahāprabhu! To Nitāi and Gaurāṅga, all glories––all glories to Nitāi and Gaurāṅga!

(jaya) yaśodā-nandana śacī-suta gauracandra
(jaya) rohiṇī-nandana balarāma nityānanda (2)

All glories to the son of Śacī, Gaura-candra, [who is non-different from] the son of Yaśodā. All glories to Nityānanda Prabhu, [who is non-different from] Balarāma, the son of Rohiṇī.

(jaya) mahā-viṣṇur avatāra śrī advaita-candra
(jaya) gadādhara, śrīvāsādi gaura-bhakta-vṛnda (3)

All glories to Advaita-candra, the incarnation of Mahā-Viṣṇu. All glories to Gadādhara Paṇḍita, Śrīvāsa Ṭhākura, and the multitude of Gaura-candra's devotees.

(jaya) svarūp, rūpa, sanātana, rāya-rāmānanda
(jaya) khaṇḍa-vāsī narahari, murāri, mukunda (4)

All glories to Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī, and Rāmānanda Rāya. All glories to the residents of Śrīkhaṇḍa–– Narahari Sarakāra, Murāri Gupta, and Mukunda Datta.

(jaya) pañca-putra saṅge nāce rāya-bhavānanda
(jaya) tina-putra saṅge nāce sena-śivānanda (5)

All glories to Bhavānanda Rāya, who dances ecstatically, along with his five sons. All glories to Śivānanda Sena, who also dances along with his three sons.

(jaya) dvādaśa-gopāla āra cauṣaṭṭi-mahānta
(tomrā) kṛpā kôri' dehô gaura-caraṇāravinda (6)

All glories to the twelve cowherd boy associates of Nityānanda Prabhu and the sixty-four great associates of Mahāprabhu. All of you, mercifully grant me Śrī Gaurahari's lotus feet.

LAMENTING IN SEPARATION

Ĵe Ānilô Prema-dhana

Śrīla Narottama dāsa Ṭhākura

ĵe ānilô prema-dhana karuṇā pracura
henô prabhu kothā' gelā ācārya ṭhākura (1)

He who brought the treasure of *prema*, out of his great compassion—— where has such a venerable personality as Śrī Śrīnivāsa Ācārya[7] gone?

kā̃hā mora svarūp-rūpa, kā̃hā sanātana
kā̃hā dāsa-raghunātha, patita-pāvana (2)

Where are my Svarūpa Dāmodara Gosvāmī and Rūpa Gosvāmī? Where is Sanātana Gosvāmī? Where is Raghunātha dāsa Gosvāmī, the savior of fallen souls?

kā̃hā mora bhaṭṭa-ĵuga, kā̃hā kavirāja
eka-kāle kothā' gelā gorā naṭarāja (3)

Where are my Gopāla Bhaṭṭa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī? Where is Kṛṣṇadāsa Kavirāja Gosvāmī? Where has Gaurāṅga, the king of dancers, suddenly gone?

pāṣāṇe kuṭibô māthā, anale pôśibô
gaurāṅga guṇera nidhi kothā' gele pābô (4)

I shall dash my head upon a stone or enter into fire! Oh, where should I go to find Gaurāṅga, the treasure-house of all divine qualities?

se-saba saṅgīra saṅge ĵe kôilô vilāsa
se-saṅga nā pāiyā kānde narottama dāsa (5)

Unable to obtain the association of that Śrī Śrīnivāsa Ācārya, who performed pastimes with the associates of Mahāprabhu, Narottama dāsa weeps.

7 This can also refer to Advaita Ācārya.

A PRAYER FOR MERCY TO GAURA-KṚṢṆA

Hari Hari! Biphale Janama Gõāinu

Śrīla Narottama dāsa Ṭhākura

hari hari! biphale janama gõāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu (1)

O Hari! My life passes uselessly. I have received this human birth, but by not performing *bhajana* of Śrī Śrī Rādhā-Kṛṣṇa, I have knowingly drunk poison.

golokera prema-dhana, harināma-saṅkīrtana,
rati nā janmilô kene tāya
saṁsāra-viṣānale, divā-niśi hiyā jvale,
juḓāite nā kôinu upāya (2)

Why has attachment for *harināma-saṅkīrtana*, Goloka-Vṛndāvana's treasure of divine love, not awakened within me? Day and night my heart burns in the poisonous fire of material existence, and I have no means to alleviate it.

vrajendra-nandana ĵei, śacī-suta hôilô sei,
balarāma hôilô nitāi
dīna hīna ĵatô chilô, harināme uddhārilô,
tā'ra sākṣī jagāi-mādhāi (3)

The son of the king of Vraja has become the son of Śacī-devī, and Balarāma has become Nitāi. Through *harināma*, They have delivered all those who were fallen and wretched. Jagāi and Mādhāi are testaments to this fact.

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-ĵuta,
karuṇā karahô ei-bāra
narottama dāsa kaya, nā ṭhelio rāṅgā-pāya,
tomā binā ke āche āmāra (4)

Narottama dāsa says, "O my Lord, son of Nanda Mahārāja! Accompanied by the daughter of Vṛṣabhānu Mahārāja, be merciful to me at last. Do not push me away from Your reddish lotus feet. Other than You, who is mine?"

Siddhi-lālasā

Hankering for Ultimate Perfection

Kabe Gaura-vane

Śrīla Bhaktivinoda Ṭhākura

kabe gaura-vane, suradhunī-taṭe, 'hā rādhe, hā kṛṣṇa' bôle
kā̃diyā beḓā'bô, deha-sukha chāḓi', nānā latā-taru-tale (1)

Oh, when, giving up all bodily pleasures, will I wander under various trees and vines on the banks of the Suradhunī [Gaṅgā] in Gaura-vana [Śrī Navadvīpa-dhāma], weeping and calling out, "*Hā* Rādhe! *Hā* Kṛṣṇa!"?

śvapaca-gṛhete, māgiyā khāibô, pibô sarasvatī-jala
puline puline, gaḓāgaḓi dibô, kôri' kṛṣṇa-kolāhala (2)

I shall eat by begging from the homes of the untouchables and drink water from the Sarasvatī River. I shall roll on the ground on the river's bank, loudly calling out Śrī Kṛṣṇa's names.

dhāma-vāsī-jane, praṇati kôriyā, māgibô kṛpāra leśa
vaiṣṇava-caraṇa-reṇu gāya mākhi', dhôri' avadhūta-veśa (3)

Offering my obeisances to all the *dhāma-vāsīs*, I shall beg a drop of mercy from them. Smearing the dust of the lotus feet of the Vaiṣṇavas upon my body, I shall don the cloth of an *avadhūta*.

gauḓa-vraja-jane, bheda nā dekhibô, hôibô varaja-vāsī
dhāmera svarūpa, sphuribe nayane, hôibô rādhāra dāsī (4)

I shall see no distinction between the residents of Gauḓa and those of Vraja, and will thus become a true *vrajavāsī* myself. The transcendental form of the *dhāma* will appear to my vision, and I shall become a maidservant of Śrī Rādhā.

Śrī Rādhā

SELECTED SONGS FROM ŚRĪ RĀDHĀṢṬAKA[1]

Rādhikā-caraṇa-padma

Śrīla Bhaktivinoda Ṭhākura

rādhikā-caraṇa-padma, sakala śreyera sadma,
ĵatane ĵe nāhi ārādhilô
rādhā-padāṅkita-dhāma, vṛndāvana ĵā'ra nāma,
tāhā ĵe nā āśraya kôrilô (1)

One who has failed to worship with great care Śrīmatī Rādhikā's lotus feet, which are the treasure-house of all auspiciousness; who has not taken shelter of that abode called Śrī Vṛndāvana, which is decorated with the imprints of Rādhā's lotus feet…

rādhikā-bhāva-gambhīra- citta ĵebā mahādhīra,
gaṇa-saṅga nā kôilô jīvane
kemône se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhahô eka-mane (2)[2]

…and who in this life has not associated with the devotees of Śrīmatī Rādhikā—whose moods are deep and grave and whose heart is extremely sober—how will such a person ever experience the bliss of bathing in the ocean of the *rasa* of ecstatic love for Śrī Śyāmasundara? Please understand this most carefully.

rādhikā ujjvala-rasera ācārya
rādhā-mādhava-śuddha-prema vicārya (3)

1 *Rādhāṣṭaka* is a section of Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī* and contains eight songs in glorification of Śrī Rādhā.

2 Verses 1 and 2 are based on the first verse of Śrīla Rāghunātha dāsa Gosvāmī's *Sva-saṅkalpa-prakāśa-stotra*, beginning "*anāradhya rādhā-padāmbhoja-reṇum*."

Śrīmatī Rādhikā is the *ācārya* of *ujjvala-rasa* (the resplendent mellows of amorous love). The pure *prema* between Rādhā and Mādhava is meant to be contemplated and discussed.

ĵe dhôrilô rādhā-pada parama ĵatane
se pāilô kṛṣṇa-pada amūlya-ratane (4)

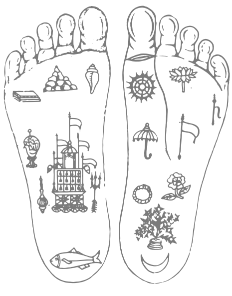
One who takes hold of Śrī Rādhā's lotus feet with great care obtains the priceless jewel of Śrī Kṛṣṇa's lotus feet.

rādhā-pada binā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa, sarva-vede bôle (5)

Without the lotus feet of Śrī Rādhā, one can never attain Śrī Kṛṣṇa. All the Vedic scriptures declare that Kṛṣṇa belongs to the maidservants of Rādhā.

choḓata dhana-jana, kalatra-suta-mita,
choḓata karama-geyāna
rādhā pada-paṅkaja- madhurata-sevana,
bhakativinoda paramāṇa (6)

Relinquishing wealth, followers, wife, sons, and friends, and giving up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of *sevā* to Śrī Rādhā's lotus feet. This is Bhaktivinoda's conviction.



Ramaṇī-śiromaṇi

Śrīla Bhaktivinoda Ṭhākura

ramaṇī-śiromaṇi, vṛṣabhānu-nandinī,
nīla-vasana-paridhānā
chinna-puraṭa jini', varṇa-vikāśinī,
baddha-kavarī hari-prāṇā (1)

The beloved daughter of Vṛṣabhānu Mahārāja is the crest-jewel of all beautiful young maidens. She wears blue-colored garments. Defeating the beauty of cut gold, Her complexion shines attractively. Her hair is beautifully plaited. She is the life and soul of Hari.

ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā,
tilaka-suśobhita-bhālā
kañculikācchāditā, stana-maṇi-maṇḍitā,
kajjvala-nayanī rasālā (2)

She is adorned with beautiful ornaments, She is expert in amorous affairs with Śrī Hari, and Her forehead is gracefully decorated with *tilaka*. Her breasts are covered with a bodice and decorated with jewels, and Her *rasa*-filled eyes are anointed with black collyrium.

sakala tyajiyā se-rādhā-caraṇe
dāsī ha'ye bhajô parama-ĵatane (3)

Reliquishing everything to become a maidservant at the lotus feet of Śrī Rādhā, worship and serve Her with great care.

saundarya kiraṇa dekhiyā ĵā̃hāra
rati-gaurī-līlā-garva-parihāra (4)

Beholding the effulgent rays of Her beauty, Rati (the wife of Kāmadeva), Gaurī (the consort of Śiva), and Līlā (the potency of Nārāyaṇa) all abandon their pride.

śacī-lakṣmī-satyā saubhāgya-balane
parājita haya ĵā̃hāra caraṇe (5)

At Her lotus feet, the good fortune said to belong to Śacī (the wife of Indra), Lakṣmī, and Satyābhāma is completely defeated.

kṛṣṇa-vaśīkāre candrāvalī-ādi
parājaya māne hôiyā vivādī (6)

Contending to bring Śrī Kṛṣṇa under their control, Candrāvalī and all the other *gopīs* accept their defeat before Her.

hari-dayita-rādhā-caraṇa-preyasī
bhakativinoda śrī godruma-vāsī (7)

Bhaktivinoda, a resident of Śrī Godruma, aspires for the lotus feet of Śrī Rādhā, the most beloved of Śrī Hari.



Varaja-vipine

Śrīla Bhaktivinoda Ṭhākura

varaja-vipine yamunā-kūle
mañca-manohara śobhita phule (1)

vanaspati latā tuṣaye ā̃khi
tadupari katô ḍākaye pākhī (2)

In the forests of Vraja, along the banks of the Yamunā, there are enchanting platforms beautifully decorated with flowers. Varieties of fruit trees and creepers give satisfaction to the eyes. On them, many birds sing sweetly.

malaya anila bahaye dhīre
alikula-madhu- lobhete phire (3)

vāsantīra rākā- uḍupa tadā
kaumudī bitare ādare sadā (4)

A cooling breeze from the Malaya Hills blows gently, and a swarm of bumblebees wanders about in search of honey. The full moon of the spring season continuously distributes its soothing rays out of love.

ematô samaye rasika-vara
ārambhilô rāsa muralīdhara (5)

śata-koṭī gopī- mājhete hari
rādhā-saha nāce ānanda kôri' (6)

At such a time, the supreme relisher of nectarean mellows, Mūralīdhara Śrī Kṛṣṇa, begins the *rāsa* dance. In the midst of millions of lovely cowherd damsels, Śrī Hari blissfully dances with Rādhā.

mādhava-mohinī gāiyā gīta
harilô sakala jagata-cita (7)

sthāvara-jaṅgama mohilā satī
hārāolô candrā- valīra mati (8)

Singing beautiful songs, the enchantress of Mādhava captivates the minds of all living beings. All moving and non-moving beings are enchanted by the chaste Rādhā, who has defeated the pride of Candrāvalī.

mathiyā varaja- kiśora-mana
antarita haya rādhā takhôna (9)

bhakativinoda paramāda gaṇe
rāsa bhāṅgalô (āji) rādhā bihane (10)

After churning Vraja-kiśora's heart, Rādhārāṇī disappears from the *vāsantī-rāsa*. Bhaktivinoda foresees trouble. In the absence of Rādhā, the *rāsa* dance has (now) stopped.



Śata-koṭī Gopī

Śrīla Bhaktivinoda Ṭhākura

śata-koṭī gopī mādhava-mana
rākhite nārilô kôri' ĵatana (1)

veṇu-gīte ḍāke rādhikā-nāma
'esô esô rādhe!' ḍākaye śyāma (2)

Millions of lovely cowherd damsels are unable to keep Mādhava's attention, despite their great endeavor to do so. The flute song calls the name of Rādhikā. "Come here, come here, Rādhe!" petitions Śyāma.

bhāṅgiyā śrī rāsa- maṇḍala tabe
rādhā-anveṣaṇe calaye ĵabe (3)

'dekhā diyā rādhe! rākhahô prāṇa!'
bôliyā kā̃daye kānane kāna (4)

When He goes in search of Śrī Rādhā, the *rāsa* dance comes to a halt. Exclaiming, "O Rādha, please save My life by giving Me Your *darśana*!" Kāna weeps in the forest.

nirjana kānane rādhāre dhôri'
miliyā parāṇa juḓāya hari (5)

bôle, "tuhũ binā kāhāra rāsa?
tuhũ lāgi' mora varaja vāsa" (6)

Embracing Śrī Rādhā and reconciling with Her in a secluded grove, Śrī Hari revives His life. He says, "Without You, what is the question of performing *rāsa*? Only because of You do I live in Vraja."

e henô rādhikā- caraṇa-tale,
bhaktivinoda kā̃diyā bôle (7)
"tuŵā gaṇa-mājhe āmāre gaṇi',
kiṅkarī kôriyā rākhô āpani" (8)

Weeping at the lotus feet of this Rādhikā, Bhaktivinoda says, "Count me among Your personal associates and keep me as Your maidservant."



Rādhā-bhajane Ĵadi

Śrīla Bhaktivinoda Ṭhākura

rādhā-bhajane ĵadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā (1)

If the desire to worship Śrī Rādhā does not arise, then your worship of Kṛṣṇa goes in vain.

ātapa-rôhita sūraĵa nāhi jāni
rādhā-virahita mādhava nāhi māni (2)

We cannot conceive of the sun devoid of sunlight. Similarly, we cannot accept Mādhava separate from Rādhā.

kevala mādhava pūjaye, so ajñānī
rādhā-anādara karôi abhimānī (3)

One who worships only Mādhava is ignorant, and one who disrespects Śrī Rādhā is simply conceited.

kabahĩ nāhi karôbi tā̃kara saṅga
citte icchasi ĵadi vraja-rasa-raṅga (4)

Do not ever associate with such persons if your heart longs for the loving playfulness of *vraja-rasa*.

rādhikā dāsī ĵadi haya abhimāna
śīghrai milai tava gokula-kāna (5)

If you consider yourself to be the maidservant of Śrīmatī Rādhikā, then very quickly you will attain Kāna of Gokula.

brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni (6)

We know that Brahmā, Śiva, Nārada, the personified Vedas, and Nārāyāṇī (Lakṣmi-devī) all worship the dust of Śrīmatī Rādhikā's lotus feet.

umā, ramā, satyā, śacī, candrā, rukmiṇī
rādhā-avatāra sabe—āmnāya-vāṇī (7)

The revealed scriptures declare that Umā, Ramā, Satyā, Śacī, Candrāvalī, and Rukmiṇī are all Rādhā's expansions.

henô rādhā-paricaryā ĵã̄kara dhana
bhakativinoda tã̄'ra māgaye caraṇa (8)

Bhaktivinoda begs at the feet of those whose wealth is the service of Śrī Rādhā.



FIRM FAITH IN ŚRĪ RĀDHĀ

Vṛṣabhānu-sutā

Śrīla Bhaktivinoda Ṭhākura

vṛṣabhānu-sutā-caraṇa-sevane, hôibô ĵe pālya-dāsī
śrī rādhāra sukha, satata sādhane, rahibô āmi prayāsī (1)

To serve the lotus feet of the daughter of King Vṛṣabhānu, I shall become Her *pālya-dāsī* (affectionately sheltered maidservant) and strive to constantly bring Her all happiness.

śrī rādhāra sukhe, kṛṣṇera ĵe sukha, jānibô manete āmi
rādhā-pada chāḍ̮i', śrī kṛṣṇa-saṅgame, kabhu nā hôibô kāmī (2)

I shall know within my heart that Śrī Kṛṣṇa takes pleasure in Śrī Rādhā's happiness, and so I shall never desire to abandon Her lotus feet and to enjoy separately with Śrī Kṛṣṇa.

sakhī-gaṇa mama, parama suhṛt, ĵugala-premera guru
tad-anugā ha'ye, sevibô rādhāra, caraṇa-kalapa-taru (3)

The *sakhīs* are my supreme well-wishers and my *gurus* regarding the loving affairs of the Divine Couple. Remaining faithfully under their guidance, I shall serve Śrī Rādhā's lotus feet, which are like wish-fulfilling trees.

rādhā-pakṣa chāḍ̮i', ĵe-jana se-jana, ĵe-bhāve se-bhāve thāke
āmi tô' rādhikā-pakṣa-pātī sadā, kabhu nāhi heri tā̃'ke (4)

Let anyone aside from Śrī Rādhā's party be as they are. I am indeed always partial to Śrīmatī Rādhikā and never look upon those who are not.

Rādhikā Caraṇa-reṇu

Śrīla Narottama dāsa Ṭhākura

rādhikā caraṇa-reṇu, bhūṣaṇa kôriyā tanu,
anāyāse pābe giridhārī
rādhikā-caraṇāśraya, ĵe kare se mahāśaya,
tā̃'re muĩ ĵā̃o bôlihāri (1)

Decorate your body with the dust of Śrīmatī Rādhikā's lotus feet, and you will easily attain Giridhārī. One who takes shelter of Rādhikā's lotus feet is a great personality, and I heartily glorify such a soul.

jaya jaya rādhā-nāma, vṛndāvana ĵā̃'ra dhāma,
kṛṣṇa-sukha-vilāsera nidhi
henô rādhā-guṇa-gāna, nā śunilô mora kāṇa,
vañcita kôrilô more vidhi (2)

All glories to the name of Rādhā, whose abode is Śrī Vṛndāvana. She is the repository of loving pastimes that bring happiness to Śrī Kṛṣṇa. If my ears do not hear such narrations of Rādhā's glories, then destiny has cheated me.

tā̃'ra bhakta-saṅge sadā, rasa-līlā prema-kathā,
ĵe kare se pāya ghanaśyāma
ihāte vimukha ĵei, tā'ra kabhu siddhi nāi,
nāhi ĵenô śuni tā'ra nāma (3)

One who always engages in love-filled discussions of Her *rasa*-laden pastimes with Her devotees attains Ghanaśyāma[3]. One who is averse to this will never attain perfection. Let me not even hear the name of such a person.

kṛṣṇa-nāma-gāne bhāi, rādhikā-caraṇa pāi,
rādhā-nāma-gāne kṛṣṇacandra
saṅkṣepe kahinu kathā, ghucāo manera byathā,
duḥkhamaya anya kathā-dvandva (4)

O brother, by chanting Kṛṣṇa's name, one attains the lotus feet of Śrīmatī Rādhikā, and by chanting Rādhā's name, one attains Śrī Kṛṣṇa-candra. I have briefly spoken advice by which you may dispel the sufferings of your heart. Contradictory words will only lead to pain and sorrow.

3 A name for Kṛṣṇa that means 'of darkish complexion (*śyāma*), like a fresh rain cloud (*ghana*).'

Siddhi-lālasā

Hankering for Ultimate Perfection

Dekhite Dekhite

Śrīla Bhaktivinoda Ṭhākura

**dekhite dekhite, bhulibô vā kabe, nija-sthūla-paricaya
nayane heribô, vraja-pura-śobhā, nitya cid-ānanda-maya (1)**

When, before my very sight, will my bodily self-conception disappear? Then, with my own eyes I shall behold the exquisite beauty of Vraja, full of eternal spiritual cognizance and bliss.

**vṛṣabhānu-pure, janama lôibô, ĵāvaṭe vivāha ha'be
vraja-gopī-bhāva, hôibe svabhāva, āna-bhāva nā rahibe (2)**

At that time, I shall take birth in the village of Vṛṣabhānu Mahārāja, and my marriage will occur in Yāvaṭa. My sole disposition and character will be that of a *vraja-gopī*. Any other mood will not remain.

**nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana
rādhā-kṛpā-bale, labhibô vā kabe, kṛṣṇa-prema-prakaraṇa (3)**

When shall I obtain, by the power of Rādhā's mercy, my perfected spiritual body, my perfected spiritual name, and my own form and dress—true initiation into the realm of *kṛṣṇa-prema*?

**yāmuna-salila, āharaṇe giyā, bujhibô ĵugala-rasa
prema-mugdha ha'ye, pāgalinī-prāya, gāibô rādhāra ĵaśa (4)**

When I go to draw water from the Yamunā, I shall understand the confidential mellows of the Divine Couple's loving affairs. Being overwhelmed with *prema*, I shall sing Śrī Rādhā's glories just like a madwoman.

Pālya-dāsī Kôri’

Śrīla Bhaktivinoda Ṭhākura

pālya-dāsī kôri’, lalitā sundarī, āmāre lôiyā kabe
śrī rādhikā-pade, kāle milāibe, ājñā-sevā samarpibe (1)

When will the beautiful Lalitā, upon making me a *pālya-dāsī* (affectionately sheltered maidservant), place me at the lotus feet of Śrī Rādhikā and give me *sevā* under her direction?

śrī rūpa mañjarī, saṅge ĵābô kabe, rasa-sevā-śikṣā-tare
tad-anugā ha’ye, rādhā-kuṇḍa-taṭe, rahibô harṣitāntare (2)

When will I go to Śrī Rūpa Mañjarī to receive instruction on *rasa*-filled service? Under her guidance, I shall joyfully remain on the banks of Śrī Rādhā-kuṇḍa.

śrī viśākhā-pade, saṅgīta śikhibô, kṛṣṇa-līlā rasamaya
śrī rati-mañjarī, śrī rasa-mañjarī, hôibe sabe sadaya (3)

At the lotus feet of Śrī Viśākhā, I shall learn music abounding with the nectar of Kṛṣṇa’s pastimes. Śrī Rati Mañjarī, Śrī Rasa Mañjarī, and others will be very compassionate to me.

parama ānande, sakale miliyā, rādhikā caraṇe rabô
ei parākāṣṭa, siddhi kabe habe, pābô rādhā-padā-sava (4)

In supreme bliss, we will all be together at the lotus feet of Śrī Rādhikā. Oh, when shall I achieve this topmost perfection and receive the honey of Śrī Rādhā’s lotus feet?

Cintāmaṇi-maya

Śrīla Bhaktivinoda Ṭhākura

cintāmaṇi-maya, rādhā-kuṇḍa-taṭa, tāhe kuñja śata śata
prabāla-vidruma-maya taru-latā, muktā-phale abanata (1)

The banks of Śrī Rādhā-kuṇḍa are made of transcendental desire-fulfilling gems. Nearby, there are hundreds and hundreds of beautiful *kuñjas*. The trees and creepers, which are made of coral, are weighty with an abundance of pearl-fruits.

svānanda-sukhada-kuñja manohara, tāhāte kuṭira śobhe
bôsiyā tathāya, gābô kṛṣṇa-nāma, kabe kṛṣṇa-dāsya lobhe (2)

A small cottage is beautifully situated within the enchanting grove known as Svānanda-sukhada-kuñja. Oh, when shall I sit there and sing the holy names of Śrī Kṛṣṇa, with the desire to attain His service?

emôna samaya, muralīra gāna, pôsibe e dāsī kāne
ānande mātibô, sakala bhulibô, śrī kṛṣṇa-vaṁśīra gāne (3)

At that time, the song of the transcendental flute will enter this maidservant's ear. I shall become overwhelmed in ecstasy and forget everything, due to the song of Śrī Kṛṣṇa's flute.

rādhe rādhe bôli', muralī ḍākibe, madīya īśvarī-nāma
śuniyā camaki', uṭhibe e dāsī, kemône kôribe prāṇa (4)

Saying "Rādhe, Rādhe," the flute will call the name of my worshipful mistress. Hearing that sound, this maidservant will jump up, startled and astonished, wondering how she shall live.

Śrī Kṛṣṇa-virahe

Śrīla Bhaktivinoda Ṭhākura

śrī kṛṣṇa-virahe, rādhikāra daśā, āmi tô' sahite nāri
ĵugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)

I cannot tolerate Rādhikā's condition in separation from Śrī Kṛṣṇa. Thus I am fully prepared to give up my life for the sake of Their happy reunion.

rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya
rādhikāra tare, śata-bāra mari, se duḥkha āmāra saya (2)

If I were to renounce Rādhikā's lotus feet for even an instant, I would become totally devastated. For Rādhikā's sake, I would tolerate the agony of death hundreds of times.

e henô rādhāra, caraṇa-ĵugale, paricaryā pā'bô kabe
hā hā vraja-jana, more dayā kôri', kabe vraja-vane la'be (3)

When shall I attain the service of Śrī Rādhā's lotus feet? O residents of Vraja, when will you be merciful to me and take me into the forests of Vraja?

vilāsa-mañjarī, anaṅga-mañjarī, śrī rūpa-mañjarī āra
āmāke tuliyā, lahô nija-pade, dehô more siddhi-sāra (4)

O Vilāsa Mañjarī, Anaṅga Mañjarī, and Śrī Rūpa Mañjarī! Lift me up and bring me close to your lotus feet, thus granting me the ultimate perfection.

Kothāy Go Premamayi?

Śrīla Gaura-kiśora dāsa Bābājī Mahārāja

kothāy go premamayi rādhe rādhe
rādhe rādhe go, jay rādhe rādhe

O Rādhā, who are full of *prema*, where are You? Rādhe! All glories to you!

dekhā diye prāṇa rākhô, rādhe rādhe
tomār kāṅgāl tomāy ḍāke, rādhe rādhe

Rādhe! Give me Your *darśana* and save my life. Your wretched beggar calls out to You, "Rādhe! Rādhe!"

rādhe vṛndāvana-vilāsinī, rādhe rādhe
rādhe kānu-mana-mohinī, rādhe rādhe

Rādhe! You engage in amorous pastimes in Vṛndāvana. Rādhe! You are the enchantress of the mind of Kānu.

rādhe aṣṭa-sakhīr śiromaṇi, rādhe rādhe
rādhe vṛṣabhānu-nandini, rādhe rādhe

Rādhe! You are the crest-jewel among Your eight principal *sakhīs*. Rādhe! You are the charming daughter of Vṛṣabhānu Mahārāja.

(gosā̃ī) niyam ka're sadāi ḍāke, rādhe rādhe

As a practice, Śrīla Raghunātha dāsa Gosvāmī is continually calling out, "Rādhe! Rādhe!"

(gosā̃ī) ek-bār ḍāke keśī-ghāṭe, ābār ḍāke vaṁśī-vaṭe, rādhe rādhe

One time he calls out at Keśī-ghāṭa; another time he calls out at Vaṁśī-vaṭa, "Rādhe! Rādhe!"

(gosā̃ī) ek-bār ḍāke nidhuvane, ābār ḍāke kuñjavane, rādhe rādhe

One time he calls out at Nidhuvana; another time he calls out at Sevā-kuñja, "Rādhe! Rādhe!"

(gosā̃ī) ek-bār ḍāke rādhā-kuṇḍe, ābār ḍāke śyāma-kuṇḍe, rādhe rādhe

One time he calls out at Rādhā-kuṇḍa; another time he calls out at Śyāma-kuṇḍa, "Rādhe! Rādhe!"

(gosā̃ī) ek-bār ḍāke kusum-vane, ābār ḍāke govardhane, rādhe rādhe

One time he calls out at Kusuma-sarovara; another time he calls out at Govardhana, "Rādhe! Rādhe!"

(gosā̃ī) ek-bār ḍāke tālavane, ābār ḍāke tamālvane, rādhe rādhe

One time he calls out at Tālavana; another time he calls out at Tamālavana, "Rādhe! Rādhe!"

(gosā̃ī) malin vasan diye gāy, vrajer dhūlāy gaḓāgaḓi ĵāy, rādhe rādhe

Wearing faded and worn cloth, he rolls in the dust of Vraja, singing, "Rādhe! Rādhe!"

(gosā̃ī) mukhe rādhā rādhā bôle, bhāse nayanera jale, rādhe rādhe

Calling out, "Rādhe! Rādhe!" he becomes submerged in the tears flowing from his eyes. "Rādhe! Rādhe!"

(gosā̃ī) vṛndāvane kuli kuli kẽde beḓāy, rādhā bôli', rādhe rādhe

He wanders throughout the lanes of Vṛndāvana, weeping and exclaiming, "Rādhe! Rādhe!"

(gosā̃ī) chāpānna daṇḍa rātri-dine
jāne nā rādhā-govinda bine, rādhe rādhe

Throughout fifty-six *daṇḍas*[4] of the day and night, he knows nothing but Rādhā-Govinda. "Rādhe! Rādhe!"

(tār par) cāri daṇḍa śuti' thāke
svapne rādhā-govinda dekhe, rādhe rādhe

Then he takes rest for only four *daṇḍas* [one hour thirty-six minutes] and sees Rādhā-Govinda in his dreams. "Rādhe! Rādhe!"

4 One *daṇḍa* equals twenty-four minutes.

Śrī Śrī Rādhā-kṛṣṇa

AN ENTREATY

Śrī Rādhā-Kṛṣṇa Pada-kamale Mana

Śrīla Bhaktivinoda Ṭhākura

śrī rādhā-kṛṣṇa pada-kamale mana
kemône labhibe carama śaraṇa (1)

O mind, how will you ultimately take shelter at the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa?

cira-dina kôriyā o-caraṇa-āśa
āche he bôsiyā e adhama dāsa (2)

Having had the desire to take shelter of those lotus feet since time immemorial, this wretched servant simply is waiting.

he rādhe! he kṛṣṇacandra! bhakata-prāṇa
pāmare ĵugala-bhakti karô' dāna (3)

O Rādhe, O Kṛṣṇa-candra, life and soul of the devotees! Please bestow upon this most sinful person *bhakti* to both of You.

bhakti-hīna bôli' nā karô' upekṣā
mūrkha-jane dehô' jñāna-suśikṣā (4)

Please do not neglect me, saying that I am devoid of *bhakti*. Instead, give this ignorant person your auspicious instructions on spiritual knowledge.

viṣaya-pipāsā-prapīḍ̂ita dāse
dehô' adhikāra ĵugala-vilāse (5)

Please give this servant, who is afflicted by the thirst for material enjoyment, the qualification to serve in Your amorous pastimes.

cañcala-jīvana-srota pravāhiyā, kālera sāgare dhāya
gelô ĵe divasa, nā āsibe āra, ebe kṛṣṇa ki upāya (6)

This restless current of life flows, running into the ocean of time [death]. The days that have gone will not come again. Alas, Kṛṣṇa, what am I to do now?

tumi patita-janer bandhu
jāni he tomāre nātha, tumi tô' karuṇā-jala-sindhu (7)

You are the friends of the fallen. I know who You are, my Masters! You are indeed the very ocean of kindness.

āmi bhāgya-hīna, ati arbācīna, nā jāni bhakati-leśa
nija-guṇe nātha, karô' ātma-sāt, ghucāiyā bhava-kleśa (8)

I am unfortunate and exceedingly foolish. I do not understand even an iota of *bhakti*. O my Masters, by virtue of Your greatness, take my soul and make me Your own, thereby vanquishing my material sufferings.

siddha-deha diyā, vṛndāvana-mājhe, sevāmṛta karô' dāna
piyāiyā prema, matta kôri' more, śunô nija-guṇa-gāna (9)

Give me a perfected spiritual body within the transcendental abode of Vṛndāvana and bestow upon me in charity the nectar of service to You. After making me drink *prema* and thus become spiritually intoxicated, hear me sing Your glories.

ĵugala-sevāya, śrī rāsa-maṇḍale, niĵukta karô' āmāya
lalitā sakhīra, aĵogyā kiṅkarī, vinoda dhôriche pāya (10)

Please engage me in service to You in the arena of the *rāsa* dance. This unworthy maidservant of Śrī Lalitā Sakhī, Bhaktivinoda, beseeches You by clasping Your lotus feet.

Hari Hari! Kabe Mora Hôibe Sudina?

Śrīla Narottama dāsa Ṭhākura

hari hari! kabe mora hôibe sudina?
bhajibô śrī rādhā-kṛṣṇa hôiyā premādhīna (1)

O Hari! When will that auspicious day be mine when I will serve Śrī Śrī Rādhā-Kṛṣṇa, being controlled by *prema*?

suyantre miśā̃iyā gābô su-madhura tāna
ānande kôribô dũhāra rūpa-guṇa-gāna (2)

Accompanied by musical instruments, I will sing sweet melodies. In great bliss I shall perform songs that glorify the form and qualities of the Divine Couple.

'rādhikā-govinda' bôli' kāndibô uccaiḥ svare
bhijibe sakala aṅga nayanera nīre (3)

While singing "Rādhikā-Govinda," I will weep loudly, and my entire body will become soaked by the tears from my eyes.

ei bāra karuṇā karô rūpa-sanātana
raghunātha dāsa mora śrī jīva jīvana (4)

O Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī! O Śrī Raghunātha dāsa Gosvāmī! O Śrī Jīva Gosvāmī, my life and soul! Be merciful to me now!

ei bāra karuṇā karô lalitā-viśākhā
sakhya-bhāve śrīdāma-subala-ādi sakhā (5)

O Lalitā and Viśākhā! O Śrīdāma, Subala, and other friends in *sakhya-bhāva*! Be merciful to me now!

sabe mili' karô dayā pūruk mora āśa
prārthanā karôye sadā narottama dāsa (6)

All of you together, please be merciful and let my desires be fulfilled. Narottama dāsa constantly prays in this way.

Rādhā-Kṛṣṇa Prāṇa Mora

Śrīla Narottama dāsa Ṭhākura

rādhā-kṛṣṇa prāṇa mora ĵugala-kiśora
jīvane-maraṇe gati āra nāhi mora (1)

The youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, are my life and soul. In life and in death, I have no shelter other than Them.

kālindīra kūle keli kadambera vana
ratana-vedīra upar bôsā'bô du'jana (2)

On the banks of the Kālindi (Yamunā River), in a *kadamba* grove meant for amorous sporting, I will seat Them both upon a jeweled throne.

śyāma-gaurī-aṅge dibô (cuŵā) candanera gandha
cāmara ḍhulābô kabe heribô mukha-candra (3)

I will anoint Their dark and golden limbs with sandal paste scented with *cuyā* and then fan Them with a *cāmara*. Oh, when will I behold Their moon-like faces?

gā̃thiyā mālatīra mālā dibô dõhār gale
adhare tuliyā dibô karpūra tāmbūle (4)

After stringing together garlands of *mālati* flowers, I will place them around both Their necks. I will then place *tāmbūla* (betel) flavored with camphor in Their lotus mouths.

lalitā viśākhā ādi ĵatô sakhī-vṛnda
ājñāya kôribô sevā caraṇāravinda (5)

On the order of Lalitā, Viśākhā, and the other *sakhīs*, I will serve Their lotus feet.

śrī kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kare narottama dāsa (6)

Narottama dāsa, servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, yearns for service to the Divine Couple.

Bandhu-saṅge[5]

An Unknown Vaiṣṇava Author

bandhu-saṅge ĵadi tava raṅga parihāsa,
thāke abhilāṣa, (thāke abhilāṣa)
tabe mora kathā rākhô, ĵeyo nāko ĵeyo nāko,
mathurāya keśī-tīrtha-ghāṭera sakāśa (1)

If you have the desire to have fun and laugh with friends, then heed my words: don't go, do not go near Keśī-ghāṭa in Mathurā.

govinda-vigraha dhôri', tathāya āchena hari,
nayane baṅkima-dṛṣṭi, mukhe manda-hāsa
kibā tri-bhaṅgama ṭhāma, varṇa samujjvala śyāma,
nava-kiśalaya śobhā śrī aṅge prakāśa (2)

There, Śrī Hari has taken the form of Govinda, whose eyes are graced with a crooked glance and whose mouth is graced with a gentle smile. How captivating is His threefold bending pose, replete with a radiant blackish complexion and limbs as lovely as tender new leaves.

adhare vaṁśīṭī tā'ra, anarthera mūlādhāra,
śikhi-cūḍ̂ākeo bhāi karô nā viśvāsa (3)

The flute on His lips is the cause of great peril. O brother, have no faith in that crest of peacock feathers.

5 This song is based on a verse written by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* (2.239), beginning *smerāṁ bhaṅgī-traya-pari-ca-tāṁ.*

se mūrti nayane here, kehô nāhi ghare phire,
saṁsārī gṛhīra ĵe go haya sarva-nāśa
(tāi mora mane baḍ̂ô trāsa)
ghaṭibe vipada bhārī, ĵeyo nāko he saṁsāri,
mathurāya keśī-tīrtha-ghāṭera sakāśa (4)

Upon beholding that form with the eyes, no one ever returns home. The family life of a householder [who does so] becomes completely destroyed. (This is the great fear of my mind!) A grave calamity will occur, O householder, so do not go near Keśī-ghāṭa in Mathurā.



Janama Saphala Tā’ra

Śrīla Bhaktivinoda Ṭhākura

janama saphala tā’ra, kṛṣṇa daraśana ĵā’ra,
bhāgye hôiyāche eka-bāra
vikaśiyā hṛn-nayana, kôri’ kṛṣṇa daraśana,
chāḓe jīva cittera vikāra (1)

That person's birth is successful if, by good fortune, he has Kṛṣṇa's *darśana* just once. By seeing Kṛṣṇa with the opened eyes of the heart, the *jīva* abandons all perversions of consciousness.

vṛndāvana-keli-catur vanamālī
tri-bhaṅga-bhaṅgima-rūpa, vaṁśī-dhārī aparūpa,
rasamaya nidhi, guṇa-śālī (2)

Bedecked with garlands of forest flowers, He [Kṛṣṇa] expertly engages in amorous enjoyment in Vṛndāvana. Standing in His threefold bending form and holding His flute, He displays unparalleled beauty. He is an ocean of nectarean mellows and a reservoir of all good qualities.

varṇa nava-jaladhara, śire śikhi-piccha-vara,
alakā tilaka śobhā pāya
paridhāne pītavāsa, vadane madhura hāsa,
henô rūpa jagata mātāya (3)

His bodily complexion is the color of a fresh rain cloud, He wears a great peacock feather on His head, and His forehead is beautifully decorated with marks of sandalwood paste. Wearing yellow garments and smiling sweetly, He maddens the whole world with His beauty.

indranīla-jini', kṛṣṇa-rūpa-khāni, heriyā kadamba-mūle
mana ucāṭana, nā cale caraṇa, saṁsāra gelāma bhule (4)

When I see that form of Kṛṣṇa, whose beauty defeats the dark blue *indranīla* jewel (sapphire), standing under a *kadamba* tree, my mind becomes unsteady. My feet cannot move, and I forget my material existence.

(sakhī he) sudhāmaya, se rūpa-mādhurī
dekhile nayana, haya acetana, jhare premamaya vāri (5)

O *sakhī*! His sweet form is full of nectar. If the eyes behold that form, one falls unconscious and tears of love stream from them.

kibā cūḍā śire, kibā vaṁśī kare, kibā se tri-bhaṅga-ṭhāma
caraṇa-kamale, amiyā uchale, tāhāte nūpura-dāma (6)

How wonderful is the peacock-feather crown on His head! How wonderful is the flute in His hands! How wonderful is His three-fold bending form! His lotus feet overflow with nectar and are bound with ankle bells.

sadā āśā kôri', bhṛṅga-rūpa dhôri', caraṇa-kamale sthāna
anāyāse pāi, kṛṣṇa-guṇa gāi, āra nā bhajibô āna (7)

I always desire to take the form of a bee and attain shelter at His lotus feet. I shall readily sing of Kṛṣṇa's glories and never worship any other.

Śunô, He Rasika Jana

Śrīla Bhaktivinoda Ṭhākura

śunô, he rasika jana, kṛṣṇa-guṇa agaṇana,
ananta kahite nāhi pāre
kṛṣṇa jagatera guru, kṛṣṇa vāñchā-kalpa-taru,
nāvika se bhava-pārābāre (1)

Listen, O those who relish nectarean mellows, the transcendental qualities of Śrī Kṛṣṇa are innumerable. Even Lord Ananta [who has millions of hoods and mouths] cannot describe them all. Kṛṣṇa is the spiritual master of the entire universe, He is a wish-fulfilling desire-tree, and He is the navigator, guiding us across the ocean of material existence.

hṛdaya-pīḍita ĵā'ra, kṛṣṇa-cikitsaka tā'ra,
bhava-roga nāśite catura
kṛṣṇa-bahirmukha-jane, premāmṛta-bitaraṇe,
krame laya nija-antaḥpura (2)

For those whose hearts are ill, Kṛṣṇa is the doctor; He is expert at destroying the disease of material existence. By distributing the nectar of *prema* to all those who are averse to Him, He gradually takes them to His own confidential realm.

karma-bandha, jñāna-bandha, āveśe mānava andha,
tā're kṛṣṇa karuṇā-sāgara
pāda-padma-madhu diyā, andha-bhāva ghucāiyā,
caraṇe karena anucara (3)

Human beings are blinded by their absorption in the bindings of *karma* and *jñāna*, but Kṛṣṇa, who is an ocean of mercy, removes their blindness by granting them the honey of His lotus feet. In this way, He makes them servants of those lotus feet.

vidhi-mārga-rata-jane, svādhīnatā-ratna-dāne,
rāga-mārge kôrānô praveśa
rāga-vaśavartī ha'ye, pārakīya-bhāvāśraye,
labhe jīva kṛṣṇa-premāveśa (4)

By granting the jewel of independence to those following *vidhi-mārga*, the path of regulative principles, He allows them to enter *rāga-mārga*, the path of spontaneous loving attachment. Being controlled by such attachment and taking shelter of *parakīya-bhāva* (paramour love), the *jīva* attains ecstatic love for Kṛṣṇa.

premāmṛta-vāridhārā, sadā pāna-rata tā̃'rā,
kṛṣṇa tā̃hādera bandhu, pati
sei-saba vraja-jana, sukalyāṇa-niketana,
dīna hīna vinodera gati (5)

Such devotees are always engaged in drinking from the stream of the nectar of *prema*, for Kṛṣṇa is their friend and master. These residents of Vraja, who are abodes of auspiciousness, are the refuge of the poor and fallen Bhaktivinoda.

Yamunā-puline

Śrīla Bhaktivinoda Ṭhākura

yamunā-puline, kadamba-kānane, ki herinu sakhī! āja
śyāma vaṁśīdhārī, maṇi-mañcopari, kare līlā rasarāja (1)

O *sakhī*! What have I seen today? In a *kadamba* grove on the banks of the Yamunā, a beautiful blackish flute player, seated upon a jeweled platform, is performing His pastimes as the king of all *rasa*.

kṛṣṇa-keli sudhā-prasravaṇa
aṣṭa-dalopari, śrī rādhā śrī hari, aṣṭa-sakhī parijana (2)

The amorous pastimes of Śrī Kṛṣṇa are just like a waterfall of nectar. Situated upon the eight petals [of the jeweled throne] are Śrī Rādhā and Śrī Hari, surrounded by Their attendants, the eight principal *sakhīs*.

sugīta-nartane, saba sakhī-gaṇe, tuṣiche ĵugala-dhane
kṛṣṇa-līlā heri', prakṛti sundarī, bistāriche śobhā vane (3)

By singing sweet songs and dancing gracefully, all the *sakhīs* satisfy their treasured Divine Couple. Beholding Kṛṣṇa's pastimes, the beautiful spiritual energy expands the splendor of the Vṛndāvana forest.

ghare nā ĵāibô, vane praveśibô, o līlā-rasera tare
tyaji' kula-lāja, bhajô vraja-rāja, vinoda minati kare (4)

To relish the nectar of such pastimes, I will not go home but will enter the forest instead. Renouncing all shyness due to fear of family and society, just worship the king of Vraja. This is the humble entreaty of Bhaktivinoda.

ENTREATIES

Gopīnātha, Mama Nivedana Śunô

Śrīla Bhaktivinoda Ṭhākura

gopīnāth, mama nivedana śunô,
viṣayī durjana, sadā kāma-rata, kichu nāhi mora guṇa (1)

O Gopīnātha, please hear my prayer. I am a wicked materialist, always addicted to worldly desires, and I possess no good qualities.

gopīnāth, āmāra bharasā tumi,
tomāra caraṇe, lôinu śaraṇa, tomāra kiṅkara āmi (2)

O Gopīnātha, You are my only hope. I have taken shelter at Your lotus feet. I am Your servant.

gopīnāth, kemône śodhibe more,
nā jāni bhakati, karme jaḍa mati, pôḍechi saṁsāra-ghore (3)

O Gopīnātha, how will You purify me? I do not know what *bhakti* is, and my materialistic mind is absorbed in mundane fruitive activities. I have fallen into a dark and perilous worldly existence.

gopīnāth, sakali tomāra māyā,
nāhi mama bala, jñāna sunirmala, svādhīna nahe e kāyā (4)

O Gopīnātha, everything here is Your *māyā*. I have no strength or spiritual knowledge, and this body is not free from the control of material nature.

gopīnāth, niyata caraṇe sthāna,
māge e pāmara, kā̃diyā kā̃diyā, karôhe karuṇā dāna (5)

O Gopīnātha, this wicked soul, weeping piteously, begs for an eternal place at Your lotus feet. Bestow Your mercy upon me.

gopīnāth, tumi tô' sakali pārô,
durjane tārite, tomāra śakati, ke āche pāpīra āra (6)

O Gopīnātha, You are capable of everything. You have the power to deliver all wicked persons. Who else is there for this sinner?

gopīnāth, tumi kṛpā-pārābāra,
jīvera kāraṇe, āsiyā prapañce, līlā kôile subistāra (7)

O Gopīnātha, You are an ocean of mercy. Having come into this material world of five elements for the sake of the living entities, You display Your divine pastimes.

gopīnāth, āmi ki doṣera doṣī,
asura-sakala, pāilô caraṇa, vinoda thākilô bôsi' (8)

O Gopīnātha, how sinful I am! Even all the demons have attained Your lotus feet, but this Bhaktivinoda simply waits.



Gopīnātha, Ghucāo Saṁsāra-jvālā

Śrīla Bhaktivinoda Ṭhākura

gopīnāth, ghucāo saṁsāra-jvālā,
avidyā-ĵātanā, āra nāhi sahe, janama-maraṇa-mālā (1)

O Gopīnātha, please remove the burning torment of worldly existence. I can no longer tolerate the pain of ignorance and the cycle of repeated birth and death.

gopīnāth, āmi tô' kāmera dāsa,
viṣaya-vāsanā, jāgiche hṛdaye, phā̃diche karama-phā̃sa (2)

O Gopīnātha, I am the servant of lust. The desire for mundane sense enjoyment has awakened in my heart and has ensnared me with the noose of fruitive activity.

gopīnāth, kabe vā jāgibô āmi,
kāma-rūpa ari, dūre teyāgibô, hṛdaye sphuribe tumi (3)

O Gopīnātha, when will I wake up and cast the enemy of lust far away? At that time, You will manifest within my heart.

gopīnāth, āmi tô' tomāra jana,
tomāre chāḍiyā, saṁsāra bhajinu, bhuliyā āpana dhana (4)

O Gopīnātha, I am actually Yours, but having left You to enjoy the material world, I have forgotten my real wealth.

gopīnāth, tumi tô' sakali jānô,
āpanāra jane, daṇḍiyā ekhôna, śrī caraṇe dehô' sthāna (5)

O Gopīnātha, You certainly know everything. You may now punish this servant of Yours and kindly give me a place at Your divine lotus feet.

gopīnāth, ei ki vicāra tava,
vimukha dekhiyā, chāḍô nija-jane, nā karô' karuṇā-lava (6)

O Gopīnātha, is this Your judgment—that upon seeing he who is averse to You, You will abandon Your own servant without bestowing even a drop of mercy [upon him]?

gopīnāth, āmi tô' mūrakha ati,
kise bhālô haya, kabhu nā bujhinu, tāi henô mama gati (7)

O Gopīnātha, I am indeed a great fool, and I have never understood what is good for me. That is why I am in such a state.

gopīnāth, tumi tô' paṇḍita-vara,
mūḍhera maṅgala, tumi anveṣibe, e dāse nā bhābô' para (8)

O Gopīnātha, You are indeed the wisest person and will search for the means to bring auspiciousness to all the fools of the world. Do not consider this servant an outsider.

Gopīnātha, Āmāra Upāya Nāi

Śrīla Bhaktivinoda Ṭhākura

gopīnāth, āmāra upāya nāi,
tumi kṛpā kôri', āmāre lôile, saṁsāre uddhāra pāi (1)

O Gopīnātha, I do not have any means of deliverance. Only if You grant Your causeless mercy and take me to Your realm shall I get deliverance from material existence.

gopīnāth, pôḍechi māyāra phere,
dhana-dārā-suta, ghireche āmāre, kāmete rekheche jere (2)

O Gopīnātha, I have fallen into the perils of material illusion. Wealth, wife, and sons have completely surrounded me and kept me under the control of lust.

gopīnāth, mana ĵe pāgala mora,
nā māne śāsana, sadā acetana, viṣaye ra'yeche ghora (3)

O Gopīnātha, my mind is completely mad. It does not accept any discipline and always remains ignorantly in the fearsome pit of sense gratification.

gopīnāth, hāra ĵe menechi āmi,
aneka ĵatana, hôilô biphala, ekhôna bharasā tumi (4)

O Gopīnātha, I have accepted defeat. All my careful endeavors have proven futile. Now You are my only hope.

gopīnāth, kemône hôibe gati,
prabala indriya, vaśībhūta mana, nā chāḍe viṣaya-rati (5)

O Gopīnātha, how will my salvation be achieved? My powerful senses have brought my mind under their control and do not relinquish their addiction to worldly enjoyment.

gopīnāth, hṛdaye bôsiyā mora,
manake śamiyā, lahô nija-pāne, ghucibe vipada ghora (6)

O Gopīnātha, reside in my heart and restrain my mind, diverting it toward You. Thus, You will end my terrible predicament.

gopīnāth, anātha dekhiyā more,
tumi hṛṣīkeśa, hṛṣīka damiyā, tāra' he saṁsṛti-ghore (7)

O Gopīnātha, You have seen that I am without shelter. You are the master of the senses, so subdue my senses and deliver me from this dark and perilous worldly existence.

gopīnāth, galāya legeche phā̃sa,
kṛpā-asi dhôri', bandhana chediyā, vinode karahô dāsa (8)

O Gopīnātha, a noose is tightly fixed around my neck. Taking up the sword of Your mercy and severing this bondage, make this Bhaktivinoda Your servant.

FIRM FAITH IN THE WORSHIP OF ŚRĪ KṚṢṆA

Vrajendra-nandana

Śrīla Locana dāsa Ṭhākura

vrajendra-nandana, bhaje ĵei jana, saphala jīvana tā'ra
tāhāra upamā, vede nāhi sīmā, tri-bhuvane nāhi āra (1)

One who worships Śrī Vrajendra-nandana makes his life successful. There is no equal to Him in the entire Vedas or in all the three worlds.

emôna mādhava, nā bhaje mānava, kakhôna mariyā ĵā'be
sei se adhama, prahāriyā yama, raurava kṛmite khā'be (2)

A person who fails to worship that Śrī Mādhava will die one day. Punished by Yamarāja, this abominable person will be eaten by worms and insects in the hell called Raurava.

tāra para āra, pāpī nāhi chāra, saṁsāra jagat-mājhe
konô-kāle tā'ra, gati nāhi āra, michāi bhramiche kāje (3)

There is no greater sinner within the universe, and he can never attain deliverance. Instead, he wanders about uselessly.

śrī locana dāsa, bhakatira āśa, hari-guṇa kahi likhi
henô rasa-sāra, mati nāhi ĵā'ra, tā'ra mukha nāhi dekhi (4)

Śrī Locana dāsa describes the qualities of Śrī Hari with the desire to achieve *bhakti* and never sees the face of that person whose mind is not fixed on the essence all *rasa*, Śrī Vrajendra-nandana.

Bhajô Bhajô Hari

Śrīla Locana dāsa Ṭhākura

bhajô bhajô hari, mana dṛḍha kôri', mukhe bôlô tā̃'ra nāma
vrajendra-nandana, gopī-prāṇa-dhana, bhuvana-mohana śyāma (1)

Making your mind steady, worship Śrī Hari, and with your lips, chant His holy names: Vrajendra-nandana (son of the king of Vraja), Gopī-prāṇa-dhana (treasure of the life of the *gopīs*), and Śyāma (dark-complexioned one), whose beauty enchants the entire universe.

kakhôna maribe, kemône taribe, viṣama śamana ḍāke
ĵā̃hāra pratāpe, bhuvana kā̃paye, nā jāni mora vipāke (2)

When will you die? How will you be delivered? The fearsome lord of death, at whose power the universe quakes, is calling. You do not realize the mortal danger.

kula-dhana pāiyā, unamata hôiyā, āpanāke jānô baḍô
śamanera dūte, dhôri' pāye hāte, bā̃dhiyā kôribe jaḍa (3)

Intoxicated by your high birth and wealth, you think yourself very great. Yet the messengers of the lord of death will render you inert by capturing you and binding your hands and feet.

kibā ĵati, satī, kibā nīca jāti, ĵei hari nāhi bhaje
tabe janamiyā, bhramiyā bhramiyā, raurava-narake maje (4)

Whether one is renounced, chaste, or low-caste, if he does not worship Śrī Hari, then he will take birth, wander within the material world, and drown in the hell known as Raurava.

e dāsa locana, bhābe anukṣaṇa, bṛthāi janama gelô
hari nā bhajinu, viṣaye majinu, hṛdaye rahalô śela (5)

This Locana dāsa always contemplates how his life has passed in vain. I have not worshiped Śrī Hari; rather I have absorbed myself in sense enjoyment, and thus a spear pierces my heart.

Bhajahū Re Mana

Govinda dāsa Kavirāja

bhajahū re mana, śrī nanda-nandana,
abhaya-caraṇāravinda re
durlabha mānava- janama sat-saṅge,
tarahô e bhava-sindhu re (1)

O mind, worship the lotus feet of Śrī Nanda-nandana, which bring fearlessness. This human birth is very rare, so take the association of saintly persons and cross over this ocean of material existence.

śīta ātapa, vāta bariṣaṇa,
e dina ĵāminī jāgi' re
biphale sevinu, kṛpaṇa durajana,
capala sukha-lava lāgi' re (2)

Suffering the pains of the cold, heat, wind, and rain, I remain sleepless day and night. I have uselessly served miserly and wicked men for a fraction of momentary happiness.

e dhana, ĵauvana, putra-parijana,
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala,
bhajahū hari-pada niti re (3)

Wealth, youth, sons, and relatives—what assurance do they hold? This life is tottering like a drop of water on a lotus petal, so always serve and worship the feet of Śrī Hari.

śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana,
govinda dāsa abhilāṣa re (4)

Hearing, chanting, remembering, offering prayers, serving His lotus feet, engaging as a servant, worshiping, serving Him as a friend, and completely offering Him one's very self—these nine limbs of *bhakti* are Govinda dāsa's cherished aspiration.

Āra Kenô Māyā-jāle

Śrīla Bhaktivinoda Ṭhākura

āra kenô māyā-jāle pôḓitechô, jīva-mīna
nāhi jānô baddha ha'ye ra'be tumi cira-dina (1)

Why are you plunging into the net of *māyā*, O fish-like *jīva*? You do not realize that you will remain trapped perpetually.

ati tuccha bhoga-āśe, bandī ha'ye māyā-pāśe
rahile vikṛta-bhāve daṇḍya ĵathā parādhīna (2)

Imprisoned in the net of *māyā* due to your desire for utterly insignificant pleasures, you remain in a vitiated condition, punished like an oppressed servant.

ekhôna bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīḓā kôri' anāyāse thākô tumi kṛṣṇādhīna (3)

Now, remain subservient to Kṛṣṇa, and on the strength of *bhakti*, sport freely in the waters of the ocean of *kṛṣṇa-prema*.

PRAYERS THAT EXPRESS HUMILITY

Hari Hari! Kṛpā Kôri' Rākhô Nija Pade

Śrīla Narottama dāsa Ṭhākura

hari hari! kṛpā kôri' rākhô nija pade
kāma-krodha chaya-jane, lôiyā phire nānā-sthāne,
viṣaya bhuñjāya nānā-mate (1)

O Śrī Hari, be merciful and keep me at Your lotus feet. Six adversaries, headed by lust and anger, are dragging me to various places and causing me to gratify my senses in various ways.

hôiyā māyāra dāsa, kôri' nānā abhilāṣa,
tomāra smaraṇa gelô dūre
artha-lābha ei āśe, kapaṭa vaiṣṇava-veśe,
bhramiyā bulaye ghare ghare (2)

I have become a servant of *māyā* and have various material desires. Thus my remembrance of You has fled far away. Disguised as a Vaiṣṇava, I wander from house to house with the desire to collect money.

aneka duḥkhera pare, layechile vraja-pure,
kṛpā-ḍora galāya bāndhiyā
daiva-māyā balātkāre, khasāiyā sei ḍore,
bhava-kūpe dileka ḍāriyā (3)

After I suffered many miseries, You tied Your rope of mercy around my neck and brought me to Vraja. But then *māyā* forcibly untied that rope and threw me into the well of material existence.

punaḥ ĵadi kṛpā kôri', e janāra keśe dhôri',
ṭāniyā tulahô vraja-dhāme
tabe se dekhiye bhālô, natubā parāṇa gelô,
kahe dīna dāsa narottame (4)

If you mercifully grasp this person's hair and pull him to the abode of Vraja once again, then he will be saved; otherwise, his life will end. Thus prays the wretched Narottama dāsa.

Durlabha Mānava-janma

Śrīla Bhaktivinoda Ṭhākura

durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu—duḥkha kahibô kāhāre? (1)

After attaining this rare human birth in the material world, I have not worshiped Śrī Kṛṣṇa. To whom shall I tell my sorrows?

'saṁsāra' 'saṁsāra' kare miche gelô kāla
lābha nā hôilô kichu, ghaṭilô jañjāla (2)

By my engaging in worldly activities, time has passed in vain. There was no benefit; rather, only trouble arose.

kisera saṁsāra ei, chāyābāji prāya
ihāte mamatā kôri' bṛtha dina ĵāya (3)

What kind of world is this? It is like a magic lantern show [full of shadows and illusions]. By my being attached to this world, days pass in futility.

e deha patana ha'le ki ra'be āmāra?
kehô sukha nāhi dibe putra-parivāra (4)

When this body dies, what will remain mine? No one, including my sons and family members, will be able to give me happiness then.

gardabhera matô āmi kôri pariśrama
kā'ra lāgi' etô kôri nā ghucilô bhrama (5)

Like an ass, I work very hard, but for whom do I labor so? My illusion has not been removed.

dina ĵāya michā kāje, niśā nidrā-vaśe
nāhi bhābi maraṇa nikaṭe āche bô'se (6)

My days pass in useless work, and my nights pass under the control of sleep. I never think that death is sitting nearby.

bhālô manda khāi, heri, pôri, cintā-hīna
nāhi bhābi, e deha chāḍ̂ibô konô dina (7)

I eat, see, and wear whatever—good or bad—free from anxiety. I never think that one day I will give up this body.

deha-geha-kalatrādi-cintā avirata
jāgiche hṛdaye mora buddhi kôri' hata (8)

Thoughts of my body, house, wife, and other possessions are constantly appearing in my heart, destroying my intelligence.

hāya! hāya! nāhi bhābi—anitya e saba
jīvana vigate kothā rahibe vaibhava? (9)

Alas! Alas! I never think that all these things are temporary. When this life ends, where will my material opulence go?

śmaśāne śarīra mama pôḍ̂iyā rahibe
bihaṅga-pataṅga tāya vihāra kôribe (10)

My body will lie in the crematorium, and vultures and insects will sport there.

kukura-śṛgāla saba ānandita ha'ye
mahotsava kôribe āmāra deha la'ye (11)

All the dogs and jackals will happily partake of a huge feast—my body.

ĵe dehera ei gati, tā'ra anugata
saṁsāra-vaibhava āra bandhu-jana ĵatô (12)

Such is the destination of the material body and all the worldly opulences, friends [and family] that follow it.

ataeva māyā-moha chāḍ̂i' buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna (13)

Therefore, those who are intelligent give up their infatuation with illusion and pursue the eternal truth of *kṛṣṇa-bhakti.*

Kabe Kṛṣṇa-dhana Pābô

Śrīla Narottama dāsa Ṭhākura

kabe kṛṣṇa-dhana pābô, hiyāra mājhāre thobô,
juḍ̂āibô tāpita-parāṇa
sājāiyā dibô hiyā, bôsāibô prāṇa-priyā,
nirakhibô se candra-bayāna (1)

Oh, when will I attain the treasure of Śrī Kṛṣṇa and place Him in the core of my heart, thus relieving my burning soul? I will decorate my heart, place my beloved there, and then gaze upon His beautiful moon-like face.

he sajani! kabe mora hôibe sudina
se prāṇanāthera saṅge, kabe vā phiribô raṅge,
sukhamay yamunā-pulina (2)

O my dear friend, when will that auspicious day be mine? When will I blissfully wander with the Lord of my heart along the banks of the Yamunā River?

lalitā-viśākhā lôiyā, tā̃hāre bheṭibô giyā,
sājāiyā nānā upahāra
sadaya hôiyā vidhi, milāibe guṇa-nidhi,
henô bhāgya hôibe āmāra (3)

Accompanied by Lalitā and Viśākhā, I will go and meet with Him, carrying various gifts. Being compassionate, Providence will unite me with that reservoir of all good qualities—such a destiny will be mine.

dāruṇa vidhira nāṭa, bhaṅgilô premera hāṭa,
tila-mātra na rākhilô tā'ra
kahe narottama dāsa, ki mora jīvane āśa,
chāḍ̂i' gelô vrajendra-kumāra (4)

Alas, the dance of cruel Providence has shattered the marketplace of *prema*, and not even a sesame seed is left. Narottama dāsa laments, "What hope remains in my life now that the son of the king of Vraja has left me?"

Hari Bôlbô Āra Madana-mohana Heribô Go

Śrīla Narottama dāsa Ṭhākura

hari bôlbô ār madana-mohan heribô go
ei rūpe vrajer pathe calibô go (1)

I will chant the names of Hari and behold Madana-mohana. In such a state, I shall travel the path to Vraja.

ĵābô go vrajendra-pur, ha'bô gopī pāyer nūpur,
nūpur haye runujhunu bājibô go
rādhā-kṛṣṇer rūp mādhurī, heribô du nayan bhôri,
nikuñjera dvārī dvārī rahibô go (2)

I will go to the land of Vraja, become the *nūpura* (anklet with small bells) on the feet of the *gopīs* and will there chime sweetly. I will gaze upon the sweet beauty of Śrī Śrī Rādhā and Kṛṣṇa to the full satisfaction of my eyes, and I will stand at the entrance of Their *nikuñjas* (pastime groves).

vipine vinoda khelā, saṅgete rākhāler melā,
tā̃'der caraṇera dhūlā mākhibô go
tomrā sabe vraja-vāsī, purāo maner abhilāṣī,
ār kabe kṛṣṇer vaṁśī śunibô go (3)

Charming pastimes will take place in the forests of Vraja, in the playful assembly of the cowherd boys. I will smear the dust of their lotus feet on my body. O residents of Vraja, please fulfill my heart's desire! Oh, when will I hear the sound of Kṛṣṇa's flute?

ei deha antima kāle, rākhibô yamunār jale,
jay rādhā-govinda bôle bhāsibô go
kahe narottama dās, nā pūrilô abhilāṣ,
ār kabe vraje-vās kôribô go (4)

When the time comes for this body's demise, I will place it in the waters of the Yamunā, and as it floats, I will chant, "All glories to Rādhā-Govinda." Narottama dāsa laments, "My desires have not been fulfilled. Oh, when will I attain residence in Vraja?"

Mādhava, Bahuta Minati Kôri Taya

Śrī Vidyāpati

mādhava, bahuta minati kôri taya
dei tulasī tila, deha samarpinu,
dayā jāni nā choḓabi maya (1)

O Mādhava, I ardently solicit You! Offering *tulasī* and sesame, I submit my very body before You. I know that You are merciful and will not reject me.

gaṇaite doṣa, guṇa-leśa nā pāobi,
ĵaba tuhũ karôbi vicāra
tuhũ jagannātha, jagate kahāosi,
jaga-bāhir nahi muĩ chāra (2)

Encountering only my faults, You will not find a speck of good qualities when considering my appeal. You are known throughout the world as Jagannātha (Lord of the Universe); therefore, even a contemptible person like me is not beyond Your consideration.

kiye mānuṣa paśu- pākhī ĵe janamiye,
athavā kīṭa-pataṅge
karama-vipāke, gatāgati punaḥ punaḥ,
mati rahu tuŵā parasaṅge (3)

Impelled by my *karma*, I may take birth as a human, as an animal, as a bird, or even as a worm or bug. Again and again reaping the consequences of my actions, I tumble about from one fate to the next. Nonetheless, may my absorption remain in You.

bhaṇaye vidyāpati, atiśaya kātara,
taraite iha bhava-sindhu
tuŵā pada-pallava, kôri avalambana,
tila eka dehô dīna-bandhu (4)

In acute desperation, Vidyāpati supplicates: "In traversing this ocean of material existence, the tender leaves of Your feet are my sole mainstay. Allow me just a morsel of Your grace, O friend of the lowly.

Hari He Dayāla Mora

Prayer by an unknown Vaiṣṇava author

hari he dayāla mora jaya rādhānātha
bāra-bāra ei bāra lahô nija sātha (1)

O Hari, O my merciful Rādhānātha, all glories to You! Again and again I have petitioned You, and now I beg You to take me into Your intimate company.

bahu ĵoni bhrami' nātha, lôinu śaraṇa
nija-guṇe kṛpā karô adhama-tāraṇa (2)

After wandering throughout many species of life, O Lord, I have taken shelter of You. Out of Your greatness, please be merciful and deliver this vile person.

jagata-kāraṇa tumi jagata-jīvana
tomā chāḍ̂ā kā'ra nahi, he rādhā-ramaṇa (3)

You are the cause of the creation, and You are its very life. I am no one else's but Yours, O Rādhā-ramaṇa!

bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha, ki hôibe gati (4)

You are the source of auspiciousness in the world, and You are the beneficent master of the world. If You forsake me, O Lord, then what will be my end?

bhābiyā dekhinu ei jagata-mājhāre
tomā binā kehô nāhi e dāse uddhāre (5)

I have come to the conclusion that in this material world there is no one but You to deliver this servant.

Hari Hari! Kabe Ha'bô Vṛndāvana-vāsī

Śrīla Narottama dāsa Ṭhākura

hari hari! kabe ha'bô vṛndāvana-vāsī
nirakhibô nayane ĵugala-rūpa-rāśi (1)

O Śrī Hari! When will I become a resident of Vṛndāvana and behold with my eyes the radiantly beautiful forms of the Divine Couple?

tyajiyā śayana sukha vicitra pālaṅka
kabe vrajera dhūlāya dhūsara ha'be aṅga (2)

Relinquishing the pleasure of sleeping on a wonderful bed, when will my body become grey-colored from [sleeping on] the dust of Vraja?

ṣaḓ-rasa bhojana dūre parihari
kabe vraje māgiyā khāibô mādhukarī (3)

Giving up the enjoyment of the six flavors of palatable food (sweet, sour, salty, pungent, bitter, and astringent), when will I eat the *mādhukarī* obtained by begging from the residents of Vraja?

parikramā kôriyā beḓā'bô vane vane
viśrāma kôriyā ĵāi yamunā-puline (4)

Circumambulating the holy places, I will roam from forest to forest and then rest on the bank of the Yamunā.

tāpa dūra kôribô śītal vaṁśīvaṭe
(kabe) kuñje baiṭhabô hāma vaiṣṇava-nikaṭe (5)

I shall find relief from the midday heat under the cooling shade of Vaṁśīvaṭa. When will I sit in the groves of Vṛndāvana and closely associate with the Vaiṣṇavas?

narottama dāsa kahe kôri' parihāra
kabe vā emôna daśā hôibe āmāra (6)

Narottama dāsa prays, "When will such a state be mine?"

Śrī Nāma-kīrtana

(Hari) Haraye Namaḥ Kṛṣṇa

Śrīla Narottama dāsa Ṭhākura

(hari) haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ (1)

I offer *praṇāma* unto You, O Hari, O Kṛṣṇa, O Yādava, O Mādhava, O Keśava!

gopāla govinda rāma śrī madhusūdana
giridhārī gopīnātha madana-mohana (2)

O Gopāla, Govinda, Rāma, Śrī Madhusūdana! O Giridhārī, Gopīnātha, Madana-mohana!

śrī caitanya, nityānanda, śrī advaita goptā
hari, guru, vaiṣṇava, bhāgavata, gītā (3)

[I offer *praṇāma* to] Śrī Caitanya, Nityānanda, and Śrī Advaita—our maintainers—along with Hari, *guru*, Vaiṣṇavas, the *Bhāgavata Purāṇa*, and the *Bhagavad-gītā*.

śrī rūpa, śrī sanātana, bhaṭṭa-raghunātha
śrī jīva, gopāla-bhaṭṭa, dāsa-raghunātha (4)

[I offer *praṇāma* unto] Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha Bhaṭṭa, Śrī Jīva, Śrī Gopāla Bhaṭṭa, and Śrī Raghunātha dāsa Gosvāmīs.

ei chaya gosā̃ir kôri caraṇa vandana
ĵāhā hôite vighna-nāśa abhīṣṭa-pūraṇa (5)

I worship the lotus feet of these six Gosvāmīs, by whose mercy all obstacles are destroyed and all desires are fulfilled.

ei chaya gosā̃i ĵā̃'ra, mui tā̃'ra dāsa
tā̃' sabāra pada-reṇu mora pañca-grāsa (6)

I am the servant of those who belong to the six Gosvāmīs. The dust of their lotus feet is my fivefold sustenance.

tā̃'dera caraṇa sevi bhakta-sane vāsa
janame janame haya ei abhilāṣa (7)

To serve their lotus feet and reside in the company of devotees is my aspiration birth after birth.

ei chaya gosā̃i ĵabe vraje kôilā vāsa
rādhā-kṛṣṇa-nitya-līlā kôrilā prakāśa (8)

When these six Gosvāmīs resided in Vraja, they revealed the eternal pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

ānande bôlô hari, bhajô vṛndāvana
śrī guru-vaiṣṇava-pade majāiyā mana (9)

Blissfully sing the names of Śrī Hari and worship Vṛndāvana, immersing your mind in the lotus feet of *śrī guru* and the Vaiṣṇavas.

śrī guru-vaiṣṇava-pāda-padma kôri' āśa
nāma-saṅkīrtana kahe narottama dāsa (10)

Aspiring for the lotus feet of *śrī guru* and the Vaiṣṇavas, Narottama dāsa sings *harināma-saṅkīrtana.*

Jaya Rādhe, Jaya Kṛṣṇa

Kṛṣṇadāsa

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana
śrī govinda, gopīnātha, madana-mohana (1)

All glories to Śrī Rādhā, Śrī Kṛṣṇa, and the divine forest of Śrī Vṛndāvana. All glories to Śrī Govinda, Gopīnātha, and Madana-mohana [the three presiding deities of Vṛndāvana].

śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
kālindī yamunā jaya, jaya mahāvana (2)

All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, and Govardhana Hill. All glories to the river Yamunā (Kālindī) and to the great forest known as Gokula Mahāvana [where Kṛṣṇa and Balarāma performed Their childhood pastimes].

keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana
ĵā̃hā saba līlā kôilô śrī nanda-nandana (3)

All glories to Keśī-ghāṭa [where Kṛṣṇa killed the Keśī demon], Vaṁśīvaṭa [the banyan tree that Krsna stood under and attracted the *gopīs* by playing His flute], and to the twelve forests of Vraja, where the son of Nanda performed His pastimes.

śrī nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa (4)

All glories to Śrī Nanda and Śrī Yaśodā [Kṛṣṇa's father and mother]. All glories to the cowherd boys, headed by Śrīdāma [the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī]. All glories to the cows and calves of Vraja.

jaya vṛṣabhānu, jaya kīrtidā-sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī (5)

All glories to Śrī Vṛṣabhānu and the beautiful Kīrtidā [Rādhārāṇī's father and mother]. All glories, all glories to Paurṇamāsī [the *guru* of the cowherd community; the mother of Sāndīpani Muni; the grandmother of Madhumaṅgala and Nāndī-mukhī; and the disciple of Devarṣi Nārada]. All glories to the damsels of Vraja.

jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja (6)

All glories, all glories to Gopīśvara Śiva, who resides within Vṛndāvana [to protect the holy *dhāma*]. All glories, all glories to Kṛṣṇa's young *brāhmaṇa* friend, Madhumaṅgala.

jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī ĵatô jana (7)

All glories to Rāma-ghāṭa [where Balarāma peformed His *rāsa* dance]. All glories to Balarāma, the son of Rohiṇī. All glories, all glories to all the residents of Vṛndāvana.

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite ĵā̃hārā pāilô govinda-caraṇa (8)

All glories to the wives of the proud Vedic *brāhmaṇas* and to the wives of the serpent Kālīya, all of whom attained the lotus feet of Govinda through pure *bhakti*.

śrī rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama (9)

All glories to the circular arena of the *rāsa* dance. All glories to Rādhā and Śyāma. All glories, all glories to the most beautiful *rāsa-līlā*.

jaya jaya ujjvala-rasa sarva-rasa-sāra
parakīyā-bhāve ĵāhā vrajete pracāra (10)

All glories, all glories to *ujjvala-rasa* (*śṛṅgāra-rasa*), which is the essence and most excellent of all *rasas* and which is known as the *parakīya-bhāva* of Vraja.

śrī jāhnavā-pāda-padma kôriyā smaraṇa
dīna kṛṣṇadāsa kahe nāma-saṅkīrtana (11)

Remembering the lotus feet of Śrī Jāhnavā-devī [Nityānanda Prabhu's consort], this fallen Kṛṣṇadāsa performs *nāma-saṅkīrtana*.

Jaya Rādhā Mādhava Rādhā Mādhava Rādhe

jaya rādhā mādhava rādhā mādhava rādhe,
jayadever prāṇa-dhana he (1)

All glories to Rādhā-Mādhava, the treasure of Śrī Jayadeva Gosvāmī's heart!

jaya rādhā madana-gopāla rādhā madana-gopāla rādhe,
sītā-nāther prāṇa-dhana he (2)

All glories to Rādhā-Madana-gopāla, the treasure of Śrī Advaita Ācārya's heart!

jaya rādhā govinda rādhā govinda rādhe,
rūpa gosvāmīr prāṇa-dhana he (3)

All glories to Rādhā-Govinda, the treasure of Śrī Rūpa Gosvāmī's heart!

jaya rādhā madana-mohana rādhā madana-mohana rādhe,
sanātaner prāṇa-dhana he (4)

All glories to Rādhā-Madana-mohana, the treasure of Śrī Sanātana Gosvāmī's heart!

jaya rādhā gopīnātha rādhā gopīnātha rādhe,
madhu paṇḍiter prāṇa-dhana he (5)

All glories to Rādhā-Gopīnātha, the treasure of Śrī Madhu Paṇḍita's heart!

jaya rādhā dāmodara rādhā dāmodara rādhe,
jīva gosvāmīr prāṇa-dhana he (6)

All glories to Rādhā-Dāmodara, the treasure of Śrī Jīva Gosvāmī's heart!

jaya rādhā ramaṇa rādhā ramaṇa rādhe,
gopāla bhaṭṭer prāṇa-dhana he (7)

All glories to Rādhā-ramaṇa, the treasure of Śrī Gopāla Bhaṭṭa Gosvāmī's heart!

jaya rādhā vinoda rādhā vinoda rādhe,
lokanāther prāṇa-dhana he (8)

All glories to Rādhā-Vinoda, the treasure of Śrī Lokanātha Gosvāmī's heart!

jaya rādhā gokulānanda rādhā gokulānanda rādhe,
viśvanāther prāṇa-dhana he (9)

All glories to Rādhā-Gokulānanda, the treasure of Śrī Viśvanātha Cakravartī Ṭhākura's heart!

jaya rādhā giridhārī rādhā giridhārī rādhe,
dāsa gosvāmīr prāṇa-dhana he (10)

All glories to Rādhā-Giridhārī, the treasure of Śrī Raghunātha dāsa Gosvāmī's heart!

jaya rādhā śyāmasundara rādhā śyāmasundara rādhe,
śyāmānander prāṇa-dhana he (11)

All glories to Rādhā-Śyāmasundara, the treasure of Śrī Śyāmānanda Prabhu's heart!

jaya rādhā kānta rādhā kānta rādhe,
vakreśvarer prāṇa-dhana he (12)

All glories to Rādhā-Kānta, the treasure of Śrī Vakreśvara Paṇḍita's heart!

jaya gāndharvikā-giridhārī gāndharvikā-giridhārī rādhe,
prabhupāder prāṇa-dhana he (13)

All glories to Gāndharvikā-Giridhārī, the treasure of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's heart!

jaya rādhā vinod-bihārī rādhā vinod-bihārī rādhe,
keśav gosvāmīr prāṇa-dhana he (14)

All glories to Rādhā-Vinoda-Bihārī, the treasure of Śrīla Bhakti Prajñāna Keśava Gosvāmī's heart!

jaya rādhā ramaṇ-bihārī rādhā ramaṇ-bihārī rādhe,
nārāyaṇ gosvamīr prāṇa-dhana he (15)

All glories to Rādhā-Ramana-bihārī, the treasure of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī's heart!

Jay Jay Rādhe Kṛṣṇa Govinda

jay jay rādhe kṛṣṇa govinda
rādhe govinda, rādhe govinda (1)

All glories to Rādhā and Kṛṣṇa, who give pleasure to the cows, *gopas*, and *gopīs*.

jay jay śyāmasundara, madana-mohana, vṛndāvana-candra
jay jay rādhā-ramaṇa, rāsa-bihārī, śrī gokulānanda (2)

All glories to Kṛṣna, who has a beautiful dark complexion, who enchants Cupid, and who is the moon of Vṛndāvana. All glories to He who revels with Rādhā, who relishes *rāsa-līlā*, and who is the joy of the land of Gokula.

jay jay rāseśvarī, vinodinī, bhānu-kūla-candra
jay jay lalitā-viśākhā ādi ĵatô sakhī-vṛnda (3)

All glories to Rādhā, who is the mistress of the *rāsa*-dance, the embodiment of Kṛṣṇa's pleasure, and the moon of the dynasty of Vṛṣabhānu Mahārāja. All glories to all of the *sakhīs*, headed by Lalitā and Viśākhā.

jay jay śrī rūpa-mañjarī, rati-mañjarī, anaṅga
jay jay paurṇamāsī yogamāyā, jaya vīrā-vṛnda (4)

All glories to Śrī Rūpa Mañjarī, Rati Mañjarī, and Anaṅga Mañjarī. All glories to Paurṇamāsī Yogamāyā and all glories to Vīrā-devī's [and Vṛndā-devī's] group [of messengers of the Divine Couple].

sabe mili' karô kṛpā āmi ati manda
(tomrā) kṛpā kôri' dehô' ĵugala-caraṇāravinda (5)

All of you please bestow your compassion upon me, for I am extremely impoverished. Mercifully grant me the [service of the] lotus feet of the Divine Couple.

Jaya Godruma-pati Gorā

Śrīla Bhaktivinoda Ṭhākua

jaya godruma-pati gorā

All glories to Śrī Gaurhari, the Lord of Godruma!

nitāi-jīvana, advaitera dhana
vṛndāvana-bhāva-vibhorā (1)

He is the life of Nitāi, He is the treasure of Advaita, and He is absorbed in the *bhāva* of Śrī Vṛndāvana.

gadādhara-prāṇa, śrīvāsa-śaraṇa
kṛṣṇa-bhakta-mānasa-corā (2)

He is the life-air of Gadādhara, He is the shelter of Śrīvāsa, and He steals the hearts of the devotees of Śrī Kṛṣṇa.

Kali-yuga-pāvana

Śrīla Bhaktivinoda Ṭhākura

kali-yuga-pāvana viśvambhara
gauḓa-citta-gagaṇa-śaśadhara
kīrtana-vidhātā, para-prema-dātā,
śacī-suta purаṭa-sundara

Śrī Viśvambhara is the savior of this age of Kali, the full moon in the sky of the hearts of the inhabitants of Gauḓa-deśa, and the inaugurator of *kīrtana*. He bestows the highest kind of *prema*, He is the son of Mother Śacī, and He has a beautiful golden complexion.

Kṛṣṇa-Caitanya Advaita Prabhu Nityānanda

Śrīla Bhaktivinoda Ṭhākura

kṛṣṇa-caitanya advaita prabhu nityānanda
gadādhara śrīnivāsa murāri mukunda
svarūpa-rūpa-sanātana-purī-rāmānanda

[Chant the following names of Śrīman Mahāprabhu and His associates:] Śrī Kṛṣṇa Caitanya Mahāprabhu, Advaita Ācārya, Nityānanda Prabhu, Gadādhara Paṇḍita, Śrīvāsa Ṭhākura, Murāri Gupta, Mukunda Datta, Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī, Paramānanda Purī, Rāmānanda Rāya!

Jaya Śacī-nandana, Jaya Gaurahari

jaya śacī-nandana! jaya gaurahari!
viṣṇupriyā prāṇa-dhana, nadīyā-bihārī [1]

All glories to the son of Śacī, all glories to Śrī Gaurahari! He is the wealth of the life of Viṣṇupriyā, and He revels in pastimes in the land Nadīyā.

jaya śacī-nandana, gaura-guṇākara
prema-paraśa-maṇi, bhāva-rasa-sāgara

All glories to the son of Śacī, Gaurāṅga—the abode of wonderful qualities, the touchstone of *prema*, and the ocean of *bhāva-rāsa*.

Kali Kukura

Śrīla Bhaktivinoda Ṭhākura

kali kukura-kadana ĵadi cāo (he)
kali-yuga pāvana, kali-bhaya-nāśana,
śrī śacī-nandana gāo (he) (1)

If you wish to vanquish the dog-like personality of Kali, then sing the name of Śrī Śacīnandana, the savior of the age of Kali who nullifies all fear of Kali.

1 In place of ***viṣṇupriyā*** you can also sing "**śacī-mātā, nityānanda, śrī advaita, gadādhara, śrī śrīvāsa** and **bhakta-vṛnda**," and in place of "**nadīyā-bihārī**", you can sing "**saṅkīrtana-bihārī**".

gadādhara-mādana, nitāiyera prāṇa-dhana,
advaitera prapūjita gorā
nimāi viśvambhara, śrīnivāsa-īśvara,
bhakata-samūha-cita-corā (2)

Gaura is the exhilaration of Gadādhara Paṇḍita. He is the treasure of the life of Nityānanda Prabhu and the worshipful object of Advaita Ācārya. He is known as Nimāi, Viśvambhara, the Lord of Śrīvāsa Paṇḍita, and He who steals the hearts of the devotees.

nadīyā-śaśadhara, māyāpura-īśvara,
nāma-pravartana sura
gṛhi-jana-śikṣaka, nyāsikula-nāyaka,
mādhava rādhā-bhāva-pura (3)

He is the moon of Nadīyā, the Lord of Māyāpura, and the divine propagator of the holy name. For *gṛhāstas*, He is the instructor, and for renunciants, He is their hero. He is Mādhava in the *bhāva* of Śrī Rādhā.

sārvabhauma-śodhana, gajapati-tāraṇa,
rāmānanda-poṣaṇa vīra
rūpānanda-vardhana, sanātana-pālana,
haridāsa-modana dhīra (4)

He is the purifier of Sārvabhauma Bhaṭṭācārya, the savior of King Pratāparudra, the nurturer of Rāmānanda Rāya, and a great hero. He enhances the bliss of Śrīla Rūpa Gosvāmī, and he is the maintainer of Śrīla Sanātana Gosvāmī. He is the delight of Śrīla Haridāsa Ṭhākura, and He is very grave.

vraja-rasa-bhāvana, duṣṭa-mata-śātana,
kapaṭi-vighātana kāma
śuddha-bhakta-pālana, śuṣka-jñāna-tāḍana,
chala-bhakti-dūṣaṇa rāma (5)

He is immersed in *vraja-rasa*,. He is the destroyer of wicked materialistic philosophies, the purger of hypocrisy [from the heart], and is the transcendental Kāmadeva (Cupid). He nourishes the pure devotees, expels dry knowledge, demolishes false *bhakti*, and is the reservoir of all pleasure.

Kṛṣṇa Govinda Hare

Śrīla Bhaktivinoda Ṭhākura

kṛṣṇa govinda hare
gopī-vallabha śaure (1)
śrīnivāsa dāmodara, śrī rāma murāre
nanda-nandana, mādhava, nṛsiṁha, kaṁsāre (2)

[Chant the following names of the Lord:] Kṛṣṇa, Govinda, Hari, Gopī-Vallabha, Śauri, Śrīnivāsa, Dāmodara, Śrī Rāma, Murāri, Nanda-nandana, Mādhava, Nṛsiṁha, Kaṁsāri.

Rādhā-Vallabha, Mādhava

Śrīla Bhaktivinoda Ṭhākura

rādhā-vallabha, mādhava, śrī-pati, mukunda
gopīnātha, madana-mohana, rāsa-rasānanda
anaṅga-sukhada-kuñja-bihārī govinda

Kṛṣṇa is the beloved of Rādhā, He is controlled by Rādhā, He is the Lord of all beauty, and His face resembles a *kunda* flower. He is the Lord of the *gopīs*, He bewilders Cupid, He delights in the *rasa* of the *rāsa-līlā*, and revels in amorous play at Rādhā-kuṇḍa's Anaṅga-sukhada-kuñja. He gives pleasure to the cows, *gopas*, and *gopīs*.

Jaya Rādhā-Mādhava, Jaya Kuñja-bihārī

Śrīla Bhaktivinoda Ṭhākura

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) yaśodā-nandana (jaya) vraja-jana-rañjana
(jaya) yāmuna-tīra-vanacārī

Śrī Kṛṣṇa is the lover of Śrī Rādhā and is the enjoyer of pastimes in the forest groves of Vraja. He is the dearmost beloved of the

gopīs and the lifter of Govardhana Hill. He is the darling son of Mother Yaśodā, He gives pleasure to the residents of Vraja, and He wanders in the forests along the banks of the Yamunā River.

Rādhā-Vallabha Rādhā-Vinoda

Śrīla Bhaktivinoda Ṭhākura

rādhā-vallabha rādhā-vinoda
rādhā-mādhava rādhā-pramoda (1)

Śrī Kṛṣṇa is the beloved of Rādhā and the delight of Rādhā. He is controlled by Rādhā, and He is the merriment of Rādhā.

rādhā-ramaṇa, rādhā-nātha, rādhā-varaṇāmoda
rādhā-rasika, rādhā-kānta, rādhā-milana-moda (2)

He revels with Rādhā, He is the Lord of Rādhā, and He basks in the radiance of Rādhā. He is the relisher of Rādhā, the lover of Rādhā, and He thrills in uniting with Rādhā.

Jaya Yaśodā-nandana Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura

jaya yaśodā-nandana kṛṣṇa gopāla govinda
jaya madana-mohana hare ananta mukunda (1)

All glories to the son of Mother Yaśodā, Kṛṣṇa, who maintains and gives pleasure to the cows, *gopas*, and *gopīs*. All glories to the enchanter of Cupid, Hari, who is infinite and awards salvation.

jaya acyuta mādhava rāma vṛndāvana-candra
jaya muralī-vadana śyāma gopī-janānanda (2)

All glories to the infallible Lord, the husband of the goddess of fortune, the reservoir of all pleasure, and the moon of Vṛndāvana. All glories to He who holds a flute to His lips, whose complexion is like a beautiful dark blue rain cloud, and who is the bliss of the *gopīs*.

Śrī Kṛṣṇa Gopāla

śrī kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī yaśodā-tanaya prasīda
śrī ballavī jīvana rādhikeśa

O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O Nanda-kiśora Kṛṣṇa! Alas, O beloved son of Yaśodā, be pleased with me! O life of the *gopīs*! O Lord of Rādhikā!

ARUṆODAYA-KĪRTANA (KĪRTANA AT SUNRISE)

Udilô Aruṇa

Śrīla Bhaktivinoda Ṭhākura

udilô aruṇa pūraba bhāge, dvija-maṇi gorā amani jāge,
bhakata-samūha lôiyā sāthe, gelā nagara-vrāje (1)

When the reddish sun began to rise on the eastern horizon, Śrī Gaurāṅga, the jewel among the twice-born, at once awoke. Taking His devotees with Him, He went into the towns and villages of Navadvīpa.

'tāthai tāthai' bājalô khol, ghana ghana tāhe jhā̃jhera rola,
preme ḍhala-ḍhala sonāra aṅga, caraṇe nūpura bāje (2)

"*Tāthai*, *tāthai*," the *mṛdaṅgas* resounded, and the *karatālas* played in time. Overflowing with *prema*, Śrī Gaurāṅga's golden limbs swayed gracefully, causing the ankle bells (*nūpura*) on His feet to jingle.

mukunda mādhava yādava hari, bôlô re bôlô re vadana bhôri',
miche nida-vaśe gelô re rāti, divasa śarīra-sāje (3)

"Mukunda! Mādhava! Yādava! Hari! Everyone, chant! Everyone chant, filling your mouths with the holy names of the Lord!

Oh, you pass your nights in vain, captivated by sleep, and your days in decorating your body.

emôna durlabha mānava-deha, pāiyā ki karô, bhābônā keha,
ebe nā bhajile yaśodā-suta, carame pôḓibe lāje (4)

“Don’t any of you think about what you are doing, having achieved this rare human body? If you do not worship the son of Yaśodā now, you will fall into a shameful condition at the time of death.

udita tapana hôile asta, dina gelô bôli’ hôibe byasta,
tabe kenô ebe alasa hôi’ nā bhajô hṛdaya-rāje (5)

“With every rising and setting of the sun, you are busy counting the passing days. Why, then, do you still remain idle and not worship the Lord of the heart?

jīvana anitya jānahô sāra, tāhe nānā-vidha vipada bhāra,
nāmāśraya kôri’ ĵatane tumi, thākahô āpana kāje (6)

“Know this essential fact: material life is temporary and filled with various troubles and burdens. Earnestly take shelter of the holy name and remain engaged in your occupational duties.”

kṛṣṇa-nāma-sudhā kôriyā pāna, juḓāo ‘bhakativinoda’ prāṇa,
nāma binā kichu nāhikô āra, caudda bhuvana-mājhe (7)

Drink the pure nectar of *kṛṣṇa-nāma* and thus give relief to Bhaktivinoda’s burning heart. There is nothing except the holy name within all the fourteen worlds.

jīvera kalyāṇa-sādhana-kāma, jagate āsi’ e madhura nāma,
avidyā-timira-tapana-rūpe, hṛd-gagane virāje (8)

Desiring to benefit the living entities, these sweet holy names have come to the material world. They shine like the sun in the sky of the heart, destroying the darkness of ignorance.

Jīva Jāgô, Jīva Jāgô

Śrīla Bhaktivinoda Ṭhākura

jīva jāgô, jīva jāgô, gorācā̃da bôle
katô nidrā ĵāo māyā-piśācīra kole (1)

"Wake up, sleeping souls! Wake up, sleeping souls!" calls Śrī Gaura-candra. "How long will you sleep in the lap of the witch Māyā?

bhajibô bôliyā ese' saṁsāra-bhitare
bhuliyā rahile tumi avidyāra bhare (2)

"You came into this material world saying you will worship the Lord, but, having forgotten this, you remain burdened by ignorance.

tomāre lôite āmi hôinu avatāra
āmi binā bandhu āra ke āche tomāra (3)

"It is only to deliver you that I have descended. Who but Me is your friend?

enechi auṣadhi māyā nāśibāra lāgi'
harināma-mahāmantra lao tumi māgi' (4)

"I have brought the medicine that will destroy [the disease of] *māyā*. Take these holy names, I beg you!"

bhakativinoda prabhu-caraṇe pôḍ̂iyā
sei harināma-mantra lôilô māgiyā (5)

Falling at the lotus feet of Śrīman Mahāprabhu, Bhaktivinoda has begged for and accepted this *harināma-mantra*.

ŚRĪ NAGARA-KĪRTANA (CHANTING THROUGH THE TOWNS AND VILLAGES)

Nadīyā-godrume

Śrīla Bhaktivinoda Ṭhākura

nadīyā-godrume nityānanda mahājana
pātiyāche nāma-haṭṭa jīvera kāraṇa (1)

On the island of Godruma in the land of Nadīyā, the magnanimous personality Śrī Nityānanda Prabhu has opened a marketplace of the holy name for the benefit of all living beings.

(śraddhāvān jana he, śraddhāvān jana he)
prabhura ājñāya, bhāi, māgi ei bhikṣā
bôlô kṛṣṇa, bhajô kṛṣṇa, karô kṛṣṇa śikṣā (2)

[There, He calls out,] ("O persons of faith, O persons of faith!) On the order of Śrī Gaurāṅga, O brothers, I beg these alms from you: chant the names of Kṛṣṇa, worship Kṛṣṇa, and follow the instructions of Kṛṣṇa.

aparādha-śūnya ha'ye lahô kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa (3)

"Being free of offenses, chant the holy names of Kṛṣṇa. Kṛṣṇa is our mother, Kṛṣṇa is our father, and Kṛṣṇa is the treasure of our life.

kṛṣṇera saṁsāra karô chāḍi' anācāra
jīve dayā, kṛṣṇa-nāma—sarva-dharma-sāra (4)

"Give up all sinful behavior and live your life with Kṛṣṇa at the center. The essence of all forms of religion is to show compassion upon all living beings and chant the holy names of Kṛṣṇa."

Baḓô Sukher Khabor Gāi

Śrīla Bhaktivinoda Ṭhākura

baḓô sukher khabor gāi
surabhi-kuñjete nāmer hāṭa khuleche khoda-nitāi (1)

I am singing news of great happiness! At Surabhi-kuñja, Śrī Nityānanda Prabhu has opened a marketplace of the holy name.

baḓô môjār kathā tāy
śraddhā-mūlye śuddha-nām sei hāṭete bikāy (2)

It is a matter of great bliss that He is selling the pure holy name at that marketplace for merely the price of one's faith.

ĵatô bhakta-vṛnda bôsi'
adhikārī dekhe' nāma becche darô kaṣi (3)

After examining the qualification of everyone in the assembly of devotees waiting to purchase the holy name, He bargains for the proper price with each person.

ĵadi nāma kinbe bhāi
āmār saṅge calô mahājaner kāche ĵāi (4)

My dear brothers, if you want to purchase the pure holy name, then come with me to meet this magnanimous personality.

tumi kinbe kṛṣṇa-nām
dasturi lôibô āmi, pūrṇa ha'be kām (5)

You will purchase the pure holy name, I shall take my due commission, and all our desires will be fulfilled.

baḓô dayāl nityānanda
śraddhā-mātra la'ye dena parama ānanda (6)

Śrī Nityānanda Prabhu is extraordinarily merciful. Merely for the price of one's faith, He bestows the topmost divine bliss.

ek-bār dekhle cakṣe jal
gaura bô'le nitāi dena sakala sambal (7)

If Nitāi only once sees tears welling in the eyes of someone chanting the name of Gaura, He gives His full support to that person.

dena śuddha kṛṣṇa-śikṣā
jāti, dhana, vidyā-bala nā kare apekṣā (8)

He gives that person genuine teachings about Śrī Kṛṣṇa, not imposing any conditions in regard to caste, wealth, or strength of knowledge.

amani chāḍe māyā-jāl
gṛhe thākô, vane thākô, nā thāke jañjāl (9)

The snares of *māyā* are immediately released, so one may remain either at home [as a householder] or in the forest [as a renunciant], for no more troubles remain.

āra nāiko kalir bhay
ācaṇḍāle dena nāma nitāi dayāmay (10)

There is no longer any need to fear the age of Kali, for the munificent Nitāi gives the holy name to everyone—even to the lowest among men.

bhaktivinod ḍāki' kay
nitāi-cā̃der caraṇ binā ār nāhi āśray (11)

Bhaktivinoda loudly proclaims to all, "Besides the lotus feet of Śrī Nitāi-candra, there is no other shelter!"

Nitai Ki Nāma Eneche Re

Śrīla Bhaktivinoda Ṭhākura

hare kṛṣṇa hare
nitāi ki nām eneche re
(nitāi) nām eneche, nāmer hāṭe,
śraddhā-mūlye nām diteche re (1)

Oh, what wonderful holy names Nitāi has brought! Nitāi has brought the holy name and is selling it in the marketplace for merely the price of one's faith.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare re
hare rāma hare rāma rāma rāma hare hare re (2)

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare! Hare Rāma Hare Rāma Rāma Rāma Hare Hare!

(nitāi) jīvera daśā, malina dekhe',
nām eneche vraja theke re

Seeing the sorrowful condition of the living beings, Nitāi has brought the holy name from Vraja.

e nām, śiva jape pañca-mukhe re
(madhur e harinām)

This *nāma* Lord Śiva chants with his five mouths (so sweet is this *harināma*),

e nām, brahmā jape catur-mukhe re
(madhur e harinām)

This *nāma* Lord Brahmā chants with his four mouths (so sweet is this *harināma*).

e nām, nārada jape vīṇā-ĵantre re
(madhur e harinām)

This *nāma* Nārada chants while playing his *vīṇā* (so sweet is this *harināma*).

e nāmābhase ajāmila vaikuṇṭhe gelô re

By simply chanting an *ābhasa* (mere semblance) of this *nāma*, Ajāmila went to Vaikuṇṭha.

e nām bôlte bôlte vraje calô re (bhaktivinoda bôle) (3)

Bhaktivinoda says, "Continously chanting this holy name, let us go to Vraja!"

Aṅga-upāṅga-astra-pārṣada-saṅge

Śrīla Bhaktivinoda Ṭhākura

aṅga-upāṅga-astra-pārṣada-saṅge
nācai bhāva-mūrati gorā raṅge (1)

Accompanied by His *aṅgas* (associates Nityānanda and Advaita), *upāṅgas* (servitors such as Śrīvāsa Paṇḍita and other pure devotees) and *pārṣadas* (confidential companions such as Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Gadādhara Paṇḍita, and the six Gosvāmīs), and equipped with His weapon [the names of Hari], Śrī Gaurāṅga, the embodiment of *bhāva*, dances in great delight.

gāota kali-yuga-pāvana nāma
bhramai śacī-suta nadīyā dhāma (2)

That son of Mother Śacī wanders throughout the land of Nadīyā as He sings the holy names of the Lord, which purify the age of Kali [as follows:]

(hari) haraye namaḥ kṛṣna yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana (3)

"O Hari, O Kṛṣṇa, O Yadava, I offer *praṇāma* to You! O Gopāla, Govinda, Rāma, Śrī Madhusūdana!"

Gāy Gorācā̃da Jīvera Tare

Śrīla Bhaktivinoda Ṭhākura

gāy gorācā̃da jīvera tare
hare kṛṣṇa hare (1)

For the sake of the living entities, Śrī Gaura-candra sings, "Hare Kṛṣṇa Hare!"

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare kṛṣṇa hare
hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare (2)

"Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

eka-bār bôlô rasanā uccaiḥ-svare
(bôlô) nandera nandana, yaśodā-jīvana,
śrī rādhā-ramaṇa, prema bhare (3)

"Just once, with a loud voice, chant, 'Nanda-nandana, Yaśodā-jīvana, Śrī Rādhā-ramaṇa!' while filled with *prema*.

(bôlô) śrī madhusūdana, gopī-prāṇa-dhana,
muralī-vadana nṛtya kare (4)

"Chant, 'Śrī Madhusūdana, Gopī-prāṇa-dhana, Muralī-vadana!' while dancing [in joy].

(bôlô) agha-nisūdana, pūtanā-ghātana,
brahma-vimohana, ūrdhva kare (5)

"Chant, 'Agha-nisūdana, Pūtanā-ghātana, Brahma-vimohana!' with raised arms."

Gāy Gorā Madhura Svare

Śrīla Bhaktivinoda Ṭhākura

gāy gorā madhura svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare (1)

In a very sweet voice, Śrī Gaurāṅga sings, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare."

gṛhe thākô, vane thākô, sadā 'hari' bô'le ḍākô,
sukhe duḥkhe bhulô nā'kô,
vadane harināma karô re (2)

Whether you live at home [as a householder] or in the forest [as a renunciant], constantly chant, "Hari, Hari!" In happiness or in distress, do not ever forget this chanting—just fill your lips with the names of Śrī Hari.

māyā-jāle baddha ha'ye, āchô miche kāja la'ye
ekhôn-o cetana pe'ye,
rādhā-mādhava nām bôlô re (3)

Bound up in the net of *māyā*, you are engaged in useless activities. Now attain full consciousness and chant the names of Rādhā-Mādhava.

jīvana hôilô śeṣa, nā bhajile hṛṣīkeśa
bhaktivinoda (ei) upadeś,
ek-bār nāma-rase mātô re (4)

Your life is coming to an end, but you have not worshiped Śrī Hṛṣīkeśa. Please heed this advice of Bhaktivinoda and just once relish the nectar of the holy name!

Rādhā-Kṛṣṇa Bôl Bôl

Śrīla Bhaktivinoda Ṭhākura

rādhā-kṛṣṇa bôl bôl bôlô re sabāi
(ei) śikṣā diyā, sab nadīyā, phirche nece gaura-nitāi
(miche) māyār vaśe, ĵācchô bhese', khācchô hābuḍubu, bhāi (1)

"Everyone, chant, chant, chant the holy names of Rādhā-Kṛṣṇa!" Śrī Gaurāṅga Mahāprabhu and Nityānanda Prabhu are dancing throughout Navadvīpa, giving this instruction to all. "O brothers, you are caught up in the whirlpool of illusory *māyā*, and are desperately struggling to remain afloat.

(jīva) kṛṣṇa-dāsa, e viśvāsa, kôrle tô' āra duḥkha nāi
(kṛṣṇa) bôlbe ĵabe, pulaka ha'be, jharbe ā̃khi, bôli tāi (2)

"If you just develop the faith that the *jīva* is a servant of Kṛṣṇa, you will have no more sorrows. As soon as you utter the name of Kṛṣṇa, your body will shiver in ecstasy and tears will flow from your eyes."

(rādhā) kṛṣṇa bôlô, saṅge calô, ei-mātra bhikṣā cāi
(ĵāya) sakala vipad, bhaktivinod, bôlen, ĵakhôn o-nāma gāi (3)

Bhaktivinoda says, "O brothers, simply chant the holy names of Rādhā-Kṛṣṇa in the association of Vaiṣṇavas. This is all I beg of you. When you chant Their names, all your troubles will go away."

Hari Bôle Moder Gaura Elo

Śrīla Bhaktivinoda Ṭhākura

hari bôle moder gaura elo
elô re gaurāṅga-cā̃da preme elo-thelo
nitāi-advaita-saṅge godrume pôśilô (1)

Our Śrī Gaurahari came chanting, "Hari! Hari!" Śrī Gaurāṅga-cā̃da came looking greatly disheveled, as if mad, due to *prema*. Along with Nityānanda Prabhu and Advaita Ācārya, He entered the land of Godruma.

saṅkīrtana-rase mete nāma bilāilô
nāmer hāṭe ese preme jagat bhāsāilô (2)

Intoxicated by *saṅkīrtana-rasa*, He freely distributed the holy name to everyone. He arrived at the marketplace of the holy name and inundated the entire universe with *prema*.

godruma-vāsīra āja duḥkha dūre gelô
bhakta-vṛnda-saṅge āsi' hāṭa jāgāilô (3)

Today, all miseries of the residents of Godruma have gone away because Śrī Gaurāṅga, having come with all His devotees, caused the marketplace of the holy name to appear.

nadīyā bhramite gorā elô nāmer hāṭe
gaura elô hāṭe, saṅge nitāi elô hāṭe (4)

Wandering all over the land of Nadīyā, Śrī Gaurāṅga came to the marketplace of the holy name. Śrī Gaura came to the marketplace along with Nitāi.

nāce mātoŵārā nitāi godrumera māṭhe
jagat mātāy nitāi premera mālasāṭe (5)

Maddened with ecstasy, Nitāi dances in the fields of Godruma. Due to *prema*, Nitāi moves His powerful arms like a challenging wrestler and thus overwhelms the universe in rapture.

(torā dekhe ĵā re)
advaitādi bhakta-vṛnda nāce ghāṭe ghāṭe
palāya duranta kali pôḍ̂iyā bibhrāṭe (6)

All of you come and see! The Vaiṣṇavas, headed by Advaita Ācārya, are dancing along the banks of the Gaṅgā, going from one *ghāṭa* to the next. At such a sight, the wicked personality Kali falls into great distress and runs for his life.

ki sukhe bhāsilô jīva gorācā̃der nāṭe
dekhiyā śuniyā pāṣaṇḍīra buka phāṭe (7)

Oh, in what indescribable happiness did all the *jīvas* float while Śrī Gaura-candra was dancing! By seeing and hearing such pastimes, the hearts of the atheists shatter.

Nagara Bhramiyā Āmāra

Traditionally sung upon returning from *nagara-saṅkīrtana*

nagara bhramiyā āmāra gaura elô ghare
gaura elô ghare āmāra nitāi elô ghare (1)

After roaming throughout the towns and villages, my Gaura has come back home. Gaura has come back home, and my Nitāi has come back home.

pāpī tāpī uddhāriyā gaura elô ghare
pāpī tāpī uddhāriyā nitāi elô ghare (2)

After delivering the sinful and the suffering, Gaura has come home. After delivering the sinful and the suffering, Nitāi has come home.

nāma-prema bilāiya gaura elô ghare
nāma-prema bilāiya nitāi elô ghare (3)

After distributing *nāma-prema*, Gaura has come home. After distributing *nāma-prema*, Nitāi has come home.

dhūla jhari' śacī-mātā gaura kole kare
dhūla jhari' padmāvatī nitāi kole kare (4)

Brushing off the dust [from His body], Mother Śacī takes Gaura upon her lap. Brushing off the dust [from His body], Mother Padmāvatī takes Nitāi upon her lap.

OTHER KĪRTANAS

Bhajô Gaurāṅga

bhajô gaurāṅga kahô gaurāṅga lahô gaurāṅger nāma re
ĵe jana gaurāṅga bhaje se hay āmāra prāṇa re

Worship Śrī Gaurāṅga, speak about Gaurāṅga, and chant Śrī Gaurāṅga's holy names! Those who worship Lord Gaurāṅga are my life and soul.

'Dayāl Nitāi Caitanya' Bô'le

Śrīla Bhaktivinoda Ṭhākura

'dayāl nitāi caitanya' bô'le nāc re āmār man
nāc re āmār man, nāc re āmār man (1)

Chant the holy names of the munificent Nitāi and Caitanya and dance, my dear mind, dance. O mind, just dance!

(emôna dayāla to' nāi he, māra khe'ye prema deya)
(ore) aparādha dūre ĵā'be, pā'be prema-dhan
(o nāme aparādha-vicāra to' nāi he)
(takhôn) kṛṣṇa-nāme ruci ha'be, ghucibe bandhan (2)

(There is no one as merciful as Nitāi, for despite being beaten, He bestowed *prema*.) By chanting Their names, your offenses will go far away and you will obtain the treasure of *prema*. (There is no consideration of offenses in chanting Their holy names.) (Then) you will develop a taste for *kṛṣṇa-nāma*, and your bondage [to material existence] will be destroyed.

(kṛṣṇa-nāme anurāga to' ha'be he)
(takhôn) anāyāse saphala ha'be jīvera jīvan
(kṛṣṇa-rati binā jīvana to' miche he)
(śeṣe) vṛndāvane rādhā-śyāmer pā'be daraśan (3)
(gaura-kṛpā ha'le he)

(You will develop deep attachment to *kṛṣṇa-nāma*.) (Then) automatically your life will become successful. (Without attachment to Śrī Kṛṣṇa, this life is simply useless.) (If you receive the mercy of Śrī Gaurāṅga,) (ultimately) you will receive the *darśana* of Śrī Śrī Rādhā-Śyāmasundara in Vṛndāvana.

NĀMA-KĪRTANA

Bol Hari Bol

Śrīla Bhaktivinoda Ṭhākura

refrain: bol hari bol (3 times) [2]

Chant the name of Hari! Just chant!

manera ānande, bhāi, bol hari bol (refrain)
janame janame sukhe, bol hari bol (refrain) (1)

With blissful minds, O brothers, chant the name of Hari. Birth after birth, in great happiness, just chant the name of Hari.

mānava-janma pe'ye, bhāi, bol hari bol (refrain)
sukhe thākô, duḥkhe thākô, bol hari bol (refrain) (2)

Having obtained this [rare] human birth, O brothers, chant the name of Hari. Whether you are in happiness or distress, just chant the name of Hari.

sampade vipade, bhāi, bol hari bol (refrain)
gṛhe thāko, vane thāko, bol hari bol (refrain)
kṛṣṇera saṁsāre thāki', bol hari bol (refrain) (3)

Whether you are in prosperity or misfortune, O brothers, chant the name of Hari. Whether you live at home [as a householder] or in the forest [as a renunciant], chant the name of Hari. Live a Kṛṣṇa-centered life and just chant the name of Hari.

asat-saṅga chāḍ̂i', bhāi, bol hari bol (refrain)
vaiṣṇava-caraṇe pôḍ̂i', bol hari bol (refrain) (4)

Shunning the association of the wicked, O brothers, chant the name of Hari. Falling at the lotus feet of the Vaiṣṇavas, just chant the name of Hari.

gaura-nityānanda bol (3 times)
gaura-gadādhara bol (3 times)
gaura-advaita bol (3 times)

Chant the names of Gaura-Nityānanda! Chant the names of Gaura-Gadādhara! Chant the names of Gaura-Advaita! Just chant!

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2 In one commonly sung variation, '**bol hari bol** (3 times)' is replaced with "**bol hari bol, hari hari hari bol, mukunda mādhava govinda bol**."

Bhābô Nā Bhābô Nā Mana

Śrīla Bhaktivinoda Ṭhākura

bhābô nā bhābô nā mana, tumi ati duṣṭa
(viṣay-viṣe āchô he)
kāma-krodha-lobha-moha-madādi-ābiṣṭa (1)
(ripur vaśe āchô he)

O mind, realize, just realize that you are very wicked! (You are in the poison of sense enjoyment.) You are absorbed in lust, anger, greed, illusion, intoxication, and so on. (You are under the control of these enemies.)

asad-vārtā-bhukti-mukti-pipāsā-ākṛṣṭa
(asat-kathā bhālô lāge he)
pratiṣṭhāśā-kuṭināṭi-śaṭhatādi-piṣṭa (2)
(sarala tô' ha'le nā he)

You are drawn by your thirst for mundane talk, sense enjoyment, and liberation. (Mundane talk is very palatable to you.) You are oppressed by the desire for fame, duplicity, cheating, and so on. (You have not become honest.)

ghireche tomāre, bhāi, e saba ariṣṭa
(e saba tô' śatru he)
e saba nā cheḏe' kise pā'be rādhā-kṛṣṇa (3)
(ĵatane chāḏô, chāḏô he)

O my brother, all these calamities have surrounded you. (They are all enemies.) Without giving them up, how will you attain Śrī Śrī Rādhā-Kṛṣṇa? (Try to give them up. Just leave them!)

sādhu-saṅga binā āra kothā tava iṣṭa?
(sādhu-saṅga karô he)
vaiṣṇava-caraṇe majô, ghucibe aniṣṭa (4)
(eka-bār bhebe dekhô he)

By not associating with *sādhus*, what do you expect to achieve? (Associate with the *sādhus*!) Absorb yourself in the lotus feet of the Vaiṣṇavas, for by doing so, your evils will be removed. (Think about this, just once.)

Bhajô Re Bhajô Re Āmāra Mana

Śrīla Bhaktivinoda Ṭhākura

bhajô re bhajô re āmāra mana ati manda
(bhajan binā gati nāi re)
(bhajô) vraja-vane rādhā-kṛṣṇa caraṇāravinda (1)
(jñāna-karma parihari re)

Do *bhajana*, just do *bhajana*, my foolish mind! (Without *bhajana*, there is no other resort.) Worship the lotus feet of Rādhā-Kṛṣṇa in the forests of Vraja (giving up *jñāna* and *karma*).

(bhajô) gaura-gadādharādvaita guru-nityānanda
(gaura-kṛṣṇe abhed jene' re)
(guru kṛṣṇa-priya jene' re)
(smara) śrīnivāsa-haridāsa-murāri-mukunda (2)
(gaura-preme smara, smara re)

Worship Śrī Gaura-Gadādhara, Śrī Advaita, and the original *guru* Śrī Nityānanda Prabhu (knowing Gaura and Kṛṣṇa to be the same, and knowing *guru* to be very dear to Kṛṣṇa). Also remember Mahāprabhu's intimate associates, Śrīvāsa Paṇḍita, Haridāsa Ṭhākura, Murāri Gupta, and Mukunda Datta. (Absorbed in love of Gaura, remember them, just remember them!)

(smara) rūpa-sanātana-jīva-raghunātha-dvandva
(ĵadi bhajana kôrbe re)
(smara) rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda (3)
(kṛṣṇa-prema ĵadi cāo re)

Remember Śrī Rūpa, Śrī Sanātana, Śrī Jīva, and the two Raghunāthas (if you are going to perform *bhajana*). Also remember Rāghava Paṇḍita, Gopāla Bhaṭṭa, Svarūpa Dāmodara, and Rāmānanda Rāya (if you really desire *kṛṣṇa-prema*).

(smara) goṣṭhī-saha karṇapūra, sena śivānanda
(ajasra smara, smara re)
(smara) rūpānuga sādhu-jana bhajana-ānanda (4)
(vraje vāsa ĵadi cāo re)

Remember Kavi Karṇapūra and [his father,] Śivānanda Sena, along with their family members. (Always remember them—oh, remember them!) Remember the *rūpānuga* Vaiṣṇavas who are absorbed in the ecstasy of *bhajana* (if you really desire residence in Vraja).

The Glories of Śrī Nāma

Jaya Jaya Harināma

Based on the second verse of Śrī Kṛṣṇa-nāmāṣṭakam

Śrīla Bhaktivinoda Ṭhākura

jaya jaya harināma, cid-ānandāmṛta-dhāma,
para-tattva akṣara-ākāra
nija-jane kṛpā kôri', nāma-rūpe avatari',
jīve dayā kôrile apāra (1)

All glories, all glories to *harināma*, the abode of the nectar of divine knowledge and bliss and the Supreme Truth in the form of syllables. Out of mercy for His devotees, He descended in the form of His names and thus showed vast compassion to all the living beings.

jaya hari-kṛṣṇa-nāma, jaga-jana suviśrāma,
sarva-jana-mānasa-rañjana
muni-vṛnda nirantara, ĵe nāmera samādara,
kôri' gāya bhôriyā vadana (2)

All glories to the holy names of Hari and Kṛṣṇa, which are the sublime shelter for the living entities of the world and which delight the minds of all. Hosts of great sages, who have true honor for these names, eternally sing them, filling their mouths [with *nāma*].

ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara,
jīvera kalyāṇa-bitaraṇe
tomā binā bhava-sindhu, uddhārite nāhi bandhu,
āsiyāchô jīva-uddhāraṇe (3)

O syllables of Kṛṣṇa's name, You possess all powers to bestow auspiciousness upon the living beings. Without You, there is no other friend to deliver us from the ocean of material existence. Indeed, You have come to deliver all *jīvas*.

āche tāpa jīve ĵatô, tumi saba karô hata,
helāya tomāre eka-bāra
ḍāke ĵadi konô jana, ha'ye dīna akiñcana,
nāhi dekhi' anya pratikāra (4)

You dispel whatever misery afflicts the *jīva*, if he, feeling himself poor and insignificant and seeing no other remedy, calls Your name one time, even out of impulse.

tava svalpa-sphūrti pāya, ugra-tāpa dūre ĵāya,
liṅga-bhaṅga haya anāyāse
bhakativinoda kaya, jaya harināma jaya,
pa'ḍ̂e thāki tuŵā pada-āśe (5)

If one obtains even a momentary vision of You, then all sorts of terrible miseries disappear, and one's gross and subtle bodies are easily destroyed. Bhaktivinoda says, "All glories, all glories to the holy names of Śrī Hari! I prostrate myself in hopes of attaining Your lotus feet."

Harināma Tuŵā Aneka Svarūpa

Based on the fifth verse of Śrī Kṛṣṇa-nāmāṣṭakam

Śrīla Bhaktivinoda Ṭhākura

harināma tuŵā aneka svarūpa
yaśodā-nandana, ānanda-vardhana,
nanda-tanaya rasa-kūpa (1)

O Harināma, You possess unlimited forms. You are the darling son of Mother Yaśodā, and You increase the bliss [of Gokula]. You are the beloved son of Nanda Mahārāja, and You are a deep well of *rasa*.

pūtanā-ghātana, tṛṇāvarta-hana,
śakaṭa-bhañjana gopāla
muralī-vadana, agha-baka-mardana,
govardhana-dhārī rākhāla (2)

You are the slayer of the witch Pūtanā, the killer of the demon Tṛṇāvarta, the destroyer of the demon Śakaṭa [the cart demon], and the protector of the cows. You are the player of the flute, the subduer of the demons Aghāsura and Bakāsura, the lifter of Govardhana Hill, and a cowherd boy.

keśi-mardana, brahma-vimohana,
surapati darpa-vināśī
ariṣṭa-śātana, gopī-vimohana,
yāmuna-pulina-vilāsī (3)

You are the vanquisher of the demon Keśī, You bewilder Lord Brahmā, and You destroy the pride of the king of the demigods [Lord Indra]. You are the killer of the demon Ariṣṭa, the enchanter of the *gopīs*, and the performer of playful pastimes on the banks of the Yamunā River.

rādhikā-rañjana, rāsa-rasāyana,
rādhā-kuṇḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādhava, narahari,
matsyādi gaṇe avatari (4)

You are the delight of Śrīmatī Rādhikā, You are He who brings the elixir of life to the *rāsa* dance, and You are the enjoyer of pastimes in the *kuñjas* at Rādhā-kuṇḍa. You are the reservoir of pleasure, the all-attractive one, the remover of inauspiciousness, the husband of the goddess of fortune, the half-man half-lion incarnation known as Nṛsiṁhadeva, and the source of all other incarnations, beginning with the fish, Matsya.

govinda, vāmana, śrī madhusūdana,
yādava-candra-vanamālī
kālīya-śātana, gokula-rañjana,
rādhā-bhajana-sukha-śālī (5)

You are the protector of the cows, the dwarf-*brāhmaṇa* incarnation, the slayer of the demon Madhu, the moon of the Yadu dynasty, and He who wears beautiful garlands of fresh forest flowers. You are the punisher of the serpent Kālīya, the delighter of Gokula, and He who takes pleasure in worshiping and meditating on Śrīmatī Rādhikā.

ityādika-nāma, svarūpe prakāma,
bāḍuka mora rati rāge
rūpa-svarūpa-pada, jāni' nija-sampada,
bhaktivinoda dhôri' māge (6)

Clasping the lotus feet of Śrīla Rūpa Gosvāmī and Śrī Svarūpa Dāmodara, understanding them to be his sole assets, Bhaktivinoda humbly begs, "May my love and attachment for all these forms of the holy name, which have appeared by their own sweet will, ever increase."

Nārada Muni

Based on the eighth verse of Śrī Kṛṣṇa-nāmāṣṭakam

Śrīla Bhaktivinoda Ṭhākura

nārada muni, bājāya vīṇā, rādhikā-ramaṇa-nāme
nāma amani, udita haya, bhakata-gīta-sāme (1)

The great sage Nārada plays his *vīṇā* in accompaniment to [the chanting of] the names of Śrī Rādhikā-Ramaṇa, and the holy name immediately appears amidst the devotees' singing.

amiya-dhārā, bariṣe ghana, śravaṇa-ĵugale giyā
bhakata-jana, saghane nāce, bhôriyā āpana hiyā (2)

When the current of nectar [of the holy names of the Lord] streams profusely and enters both ears, the devotees dance continuously, their heart filling with joy.

mādhurī-pura, āsava pôśi', mātāya jagata-jane
kehô vā kā̃de, kehô vā nāce, kehô māte mane mane (3)

The stream of sweet nectar maddens the people of the universe. Some weep, some dance, and others become fully intoxicated within their minds.

pañca-vadana, nārade dhôri', premera saghana rola
kamalāsana, nāciyā bôle, 'bolô bolô haribolô' (4)

The five-headed Lord Śiva, embracing Nārada, roars repeatedly out of *prema*, while he who sits upon a lotus flower, Lord Brahmā, dances enthusiastically and calls out, "Haribol! Haribol!"

sahasrānana, parama-sukhe, 'hari hari' bôli' gāya
nāma-prabhāve, mātilô viśva, nāma-rasa sabe pāya (5)

Thousand-headed Lord Śeṣa, feeling supreme happiness, sings, "Hari! Hari!" By the influence of the holy name, the entire universe becomes maddened, and everyone tastes the *rasa* of the holy name.

śrī kṛṣṇa-nāma, rasane sphuri', pūrā'lô āmāra āśa
śrī rūpa-pade, ĵācaye ihā, bhakativinoda dāsa (6)

This servant, Bhaktivinoda, prays at the lotus feet of Śrīla Rūpa Gosvāmī, "May the holy names of Śrī Kṛṣṇa fulfill all my desires by manifesting upon my tongue."

Sôi, Kebā Śunāilô Śyāma-nāma

Śrī Caṇḍīdāsa

sôi, kebā śunāilô śyāma-nāma
kānera bhitara diyā, marame pôśilô go,
ākula kôrilô mora prāṇa (1)

O my dear *sakhī*, who has made me hear the name 'Śyāma'? Entering my heart through my ears, this name agitates my soul.

nā jāni kateka madhu, śyāma-nāme āche go,
vadana chāḓite nāhi pāre
japite japite nāma, avaśa kôrilô go,
kemône pāibô sôi, tā're (2)

I do not know how much sweetness fills this name of Śyāma, for my tongue cannot leave it. As I go on repeating this name, I lose control of myself. O *sakhī*! How shall I ever be able to meet Him?

nāma-paratāpe ĵā'ra, aichana kôrilô go,
aṅgera paraśe kibā haya
ĵekhāne vasati tā'ra, sekhāne thākiya go,
ĵuvatī-dharama kaiche raya (3)

If His name has the power to put me in such a condition, what will happen at the touch of His body? Wherever He is, how can the young women of that place maintain their religious principles?

pāsarite cāhi mane, pāsarā nā ĵāya go,
ki kôribô, ki habe upāya
kahe dvija caṇḍīdāse, kulavatī-kula nāśe,
āpanāra ĵauvana ĵācāya (4)

In my heart I want to forget Him, but my memories do not leave me. What shall I do? What will be the remedy? Caṇḍīdāsa says, "Śyāma has destroyed the chastity of all virtuous ladies by pursuing His own youthful desires."

Pīta-varaṇa Kali-pāvana Gorā

Based on the first verse of Śrī Śikṣāṣṭakam
Śrīla Bhaktivinoda Ṭhākura

pīta-varaṇa kali-pāvana gorā
gāoŵai aichana bhāva-vibhorā (1)

The golden-complexioned savior of the age of Kali, Śrī Gaurahari, sings as follows, overwhelmed with *bhāva*.

citta-darpaṇa-parimārjana-kārī
kṛṣṇa-kīrtana jaya citta-bihārī (2)

All glories to *śrī kṛṣṇa-kīrtana*, which cleanses the mirror of the heart and delights the soul.

helā-bhava-dāva-nirvāpaṇa-bṛtti
kṛṣṇa-kīrtana jaya kleśa-nibṛtti (3)

All glories to *śrī kṛṣṇa-kīrtana*, which, even if chanted indifferently, has the tendency to extinguish the forest fire of material existence and end all suffering.

śreyaḥ-kumuda-vidhu-jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-vilāsa (4)

All glories to *śrī kṛṣṇa-kīrtana*, which casts moonbeams upon the white lotus of good fortune [causing it to bloom] and which is a loving pastime of *bhakti*.

viśuddha-vidyā-vadhū-jīvana-rūpa
kṛṣṇa-kīrtana jaya siddha-svarūpa (5)

All glories to *śrī kṛṣṇa-kīrtana*, the life of the bride of transcendental knowledge and the embodiment of perfection.

ānanda-payonidhi-vardhana-kīrti
kṛṣṇa-kīrtana jaya plāvana-mūrti (6)

All glories to *śrī kṛṣṇa-kīrtana*, which is glorified for expanding the ocean of transcendental bliss and which is the embodiment of the deluge [of *prema*].

pade pade pīyūṣa-svāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā (7)

All glories to *śrī kṛṣṇa-kīrtana*, which bestows the taste of nectar at every step. This chanting is the fountainhead of pure love of God.

bhakativinoda svātma-snapana vidhāna
kṛṣṇa-kīrtana jaya prema-nidāna (8)

All glories to *śrī kṛṣṇa-kīrtana*, which bathes the soul of Bhaktivinoda and which is the root cause of *prema*.

Tuhũ Dayā-sāgara

Based on the second verse of Śrī Śikṣāṣṭakam
Śrīla Bhaktivinoda Ṭhākura

tuhũ dayā-sāgara tārayite prāṇī
nāma aneka tuŵā śikhāoli āni (1)

You are an ocean of mercy. To deliver the living beings, You have brought and taught Your innumerable holy names.

sakala śakati dei nāme tohārā
grahaṇe rākhilô nāhi kāla-vicārā (2)

You have invested Your full potency in Your holy names and have made no restrictions regarding time or place.

śrī nāma-cintāmaṇi tohāri samānā
viśve bilāoli karuṇā-nidānā (3)

The touchstone of *śrī nāma* is equal to You. You have distributed this treasure-house of mercy throughout the entire creation.

tuŵā dayā aichana parama udārā
atiśaya manda, nātha! bhāga hāmārā (4)

Such is Your supremely magnanimous compassion, O Lord, but my luck is extremely poor.

nāhi janamalô nāme anurāga mora
bhakativinoda-citta duḥkhe vibhora (5)

My *anurāga* (intense affection) for *śrī nāma* has never awakened. Thus, the heart of Bhaktivinoda is overcome with sorrow.

Śrī Kṛṣṇa-kīrtane Ĵadi

Based on the third verse of Śrī Śikṣāṣṭakam
Śrīla Bhaktivinoda Ṭhākura

śrī kṛṣṇa-kīrtane ĵadi mānasa tõhāra
parama ĵatane tãhi labha adhikāra (1)

If you wish to engage your mind in the performance of *śrī kṛṣṇa-kīrtana*, then you must very carefully earn [the required] spiritual qualification.

tṛṇādhika hīna dīna akiñcana chāra
āpane mānôbi sadā chāḍi' ahaṅkāra (2)

Relinquishing your false pride, always consider yourself more lowly and insignificant than a blade of grass, destitute, and worthless.

vṛkṣa-sama kṣamā-guṇa karôbi sādhana
prati-hiṁsā tyaji' anye karôbi pālana (3)

Cultivate forbearance like that of a tree. Forsaking retaliation, nurture and support others.

jīvana-nirvāhe āne udvega nā dibe
para-upakāre nija-sukha pāsaribe (4)

In the course of leading your life, do not give anxiety to anyone else. For the benefit of others, forget your own comforts.

hôile-o sarva-guṇe guṇī mahāśaya
pratiṣṭhāśā chāḍi' karô amānī hṛdaya (5)

Even if you are a great soul endowed with all good qualities, relinquish the desire for honor and make your heart humble.

kṛṣṇa-adhiṣṭhāna sarva-jīve jāni' sadā
karôbi sammāna sabe ādare sarvadā (6)

Knowing Śrī Kṛṣṇa to be situated within all living beings, always respect and show affection to all.

dainya, dayā, anya māna, pratiṣṭhā-varjana
cāri-guṇe guṇī hôi', karahô kīrtana (7)

Endowed with the four qualities of humility, compassion, respect, and modesty, perform *kīrtana* of the Lord.

bhakativinoda kā̃di' bôle prabhu-pāya
henô adhikāra kabe dibe he āmāya (8)

Bhaktivinoda, weeping at the feet of the Lord, asks, "Oh, when will You give me such qualification?"

Prabhu Tava Pada-ĵuge

Based on the fourth verse of Śrī Śikṣāṣṭakam
Śrīla Bhaktivinoda Ṭhākura

prabhu! tava pada-ĵuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana (1)

O Lord, I submit my humble entreaty at Your lotus feet. I do not pray for physical pleasures, knowledge, wealth, or followers.

nāhi māgi svarga, āra mokṣa nāhi māgi
nā kôri prārthanā konô vibhūtira lāgi (2)

I seek neither heaven nor salvation, nor do I pray for any kind of opulence.

nija-karma-guṇa-doṣe ĵe ĵe-janma pāi
janme janme ĵenô tava nāma-guṇa gāi (3)

Whatever birth I attain by the merits and faults of my *karma*, may I, birth after birth, sing the glories of Your holy name.

ei mātra āśā mama, tomāra caraṇe
ahaitukī bhakti hṛde jāge anukṣaṇe (4)

My only hope is that *ahaitukī-bhakti* (unmotivated devotion) for Your lotus feet awakens in my heart at every moment.

viṣaye ĵe prīti ebe āchaye āmāra
sei mata prīti hauka caraṇe tomāra (5)

Whatever attraction I now have for worldly pleasures, may I develop such attraction for Your feet.

vipade sampade tāhā thākuk sama-bhāve
dine dine bṛddhi hauka nāmera prabhāve (6)

In adversity or prosperity, may that attraction remain steady. Day after day, may it grow by the influence of the holy name.

paśu-pakṣī ha'ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye (7)

Be I a bird or a beast, in heaven or in hell, may *bhakti* to You remain perpetually within the heart of this Bhaktivinoda.

Anādi Karama-phale

Based on the fifth verse of Śrī Śikṣāṣṭakam
Śrīla Bhaktivinoda Ṭhākura

anādi karama-phale, pôḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
e viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya (1)

In consequence to my actions since time immemorial, I have plunged into the ocean of material existence and see no means of deliverance. Due to the poison of worldly pleasures, my heart blazes day and night and my mind never receives any comfort.

āśā-pāśa śata-śata, kleśa deya avirata,
prabṛtti-ūrmira tāhe khelā
kāma-krodha ādi chaya, bāṭapāḍe deya bhaya,
avasāna hôilô āsi' belā (2)

The bonds of hundreds upon hundreds of desires constantly give me pain—such is the play of the waves of the ocean of worldly life. The six rogues, headed by lust and anger, dispense fear as the end draws near.

jñāna-karma-ṭhaga dui, more pratāriyā lôi,
avaśeṣe phele sindhu-jale
e henô samaye bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kôri' tolô more bale (3)

Having cheated me, the two thugs of *jñāna* and *karma* finally throw me into that ocean's waters. This is a critical time, O Kṛṣṇa, my dear friend. Kindly lift me from those waters with Your strength, for You are an ocean of compassion.

patita kiṅkare dhôri', pāda-padma-dhūli kôri',
dehô bhaktivinode āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ha'ye āchi dayāmaya (4)

Taking this fallen servant and making him a particle of dust at Your lotus feet, give this Bhaktivinoda sanctuary. O merciful Lord, I am actually Your eternal servant, but having forgotten this, I remain bound by the trap of *māyā*.

Aparādha-phale Mama

Based on the sixth verse of Śrī Śikṣāṣṭakam

Śrīla Bhaktivinoda Ṭhākura

aparādha-phale mama, citta bhelô bajra-sama,
tuŵā nāme nā labhe vikāra
hatāśa hôiye hari, tava nāma ucca kôri',
baḍ̂ô duḥkhe ḍāki bāra bāra (1)

Due to my offenses, my heart has become hard like a bolt of lightning and feels no transformation from chanting Your name. Downcast, O Hari, I cry out Your name again and again in great distress.

dīna dayāmaya karuṇā-nidāna
bhāva-bindu dei rākhahô parāṇa (2)

O You who are merciful to the fallen! O root cause of compassion! Please give me a drop of *bhāva* and save my life.

kabe tava nāma uccāraṇe mora
nayane jharabô daradara lora (3)

When will tears flow continuously from my eyes upon uttering Your holy name?

gadagada-svara kaṇṭhe upajabô
mukhe bolô ādha ādha bāhirābô (4)

My throat then choked, only stuttered half-syllables will issue from my mouth.

pulake bharabô śarīra hāmāra
sveda-kampa-stambha habe bāra bāra (5)

My whole body shall be covered in goose bumps, and I shall perspire, tremble, and become stunned again and again.

vivarṇa-śarīre hārāobũ jñāna
nāma-samāśraye dharabũ parāṇa (6)

My body becoming pale, I shall lose consciousness and then hold onto my life by taking shelter of the holy name.

milabô hāmāra ki e aiche dina
roye bhaktivinoda mati-hīna (7)

Bhaktivinoda, who is devoid of intelligence, weeps, “O Lord, will I ever encounter such a day?”

Hari He! Prapañce Pôḓiyā

Based on the first verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
prapañce pôḓiyā, agati hôiyā, nā dekhi' upāya āra
agatira gati, caraṇe śaraṇa, tomāya kôrinu sāra (1)

O Hari! Having fallen into the material world of five elements and become helpless, I see no solace other than the shelter of Your feet, for You are the resort of the helpless. I have made You my all in all.

karama geyāna, kichu nāhi mora, sādhana-bhajana nāi
tumi kṛpāmaya, āmi tô' kāṅgāla, ahaitukī kṛpā cāi (2)

Good works and wisdom—I possess neither. Nor can I perform *sādhana-bhajana*. You are benevolent, and I am lowly; therefore, I seek Your causeless grace.

vākya-mano-vega, krodha-jihvā-vega, udara-upastha-vega
miliyā e-saba, saṁsāre bhāsāye, diteche paramodvega (3)

The urges of speech, the mind, anger, the tongue, the belly, and the genitals, having assembled together, have set me adrift in the ocean of worldly life and are causing me excruciating anxiety.

aneka ĵatane, se saba damane, chāḓiyāchi āśā āmi
anāthera nātha! ḍāki tava nāma, ekhôna bharasā tumi (4)

In trying to diligently subdue these urges, I have simply abandoned hope. O Lord of the shelterless, I call Your name, for now You are my only hope.

Hari He! Arthera Sañcaye

Based on the second verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
arthera sañcaye, viṣaya-prayāse, āna kathā prajalpane
āna adhikāra, niyama-āgrahe, asat-saṅga-saṁghaṭane (1)

O Hari! Due to accumulating excessive wealth, endeavoring for sense enjoyment, engaging in frivolous gossip, being eager to accept rules and regulations unsuited to my own qualification, keeping bad association...

asthira siddhānte, rahinu majiyā, hari-bhakti rôilô dūre
e hṛdaye mātra, parahiṁsā-mada, pratiṣṭhā, śaṭhatā, sphure (2)

...and remaining absorbed in fickle conceptions, devotion to Śrī Hari remains far away. Within my heart, only envy of others, madness, arrogance, and wickedness arise.

e saba āgraha, chāḍite nārinu, āpana doṣete mari
janama biphala, hôilô āmāra, ekhôna ki kôri' hari! (3)

Unable to relinquish all these tendencies, I am dying from my own vices! My birth has become fruitless. Now what shall I do, O Hari?

āmi tô' patita, patita-pāvana, tomāra pavitra nāma
se-sambandha dhôri', tomāra caraṇe, śaraṇa lôinu hāma (4)

I am indeed fallen, but 'Savior of the Fallen' (*patita-pāvana*) is Your pristine name. Grasping that connection, I have taken shelter of Your lotus feet.

ŚIKṢĀṢṬAKA

Hari He! Bhajane Utsāha

Based on the third verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
bhajane utsāha, bhaktite viśvāsa, prema-lābhe dhairya-dhana
bhakti-anukūla, karma-pravartana, asat-saṅga visarjana (1)

O Hari! Enthusiasm in *bhajana*, faith in the process of *bhakti*, the asset of patience in attaining the goal of *prema*, the initiation of works favorable to *bhakti*, the abandonment of ill association...

bhakti-sadācāra, ei chaya guṇa, nahilô āmāra nātha!
kemône bhajibô, tomāra caraṇa, chāḍiyā māyāra sātha (2)

...and good behavior favorable to *bhakti*—I have never had any of these six qualities. O Lord, how will I serve Your lotus feet and give up my affiliation with *māyā*?

garhita ācāre, rahilāma maji', nā kôrinu sādhu-saṅga
la'ye sādhu-veśa, āne upadeśi, e baḍô māyāra raṅga (3)

I remain immersed in vile behavior, and I have never kept the company of saints. Yet taking the garb of a saint, I instruct others! This is *māyā*'s big joke.

e henô daśāya, ahaitukī kṛpā, tomāra pāibô, hari!
śrī guru-āśraye, ḍākibô tomāya, kabe vā minati kôri' (4)

In such a condition, I shall receive Your causeless grace, O Hari. When, in the shelter of *śrī guru*, will I call out to You in supplication?

Hari He! Dāna-pratigraha

Based on the fourth verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
dāna-pratigraha, mitho gupta-kathā, bhakṣaṇa, bhojana-dāna
saṅgera lakṣaṇa, ei chaya haya, ihāte bhaktira prāṇa (1)

O Hari! Offering and receiving gifts; sharing and discussing confidential topics; accepting and offering *prasāda*—these are the six characteristics of [devotional] association, in which lies the life of *bhakti*.

tattva nā bujhiye, jñāne vā ajñāne, asate e' saba kôri'
bhakti hārāinu, saṁsārī hôinu, sudūre rahile hari (2)

Not comprehending this essential truth and having engaged knowingly or unknowingly in these exchanges with non-devotees, I have lost all devotion and have become a materialist. As a result, You remain very far away, O Hari.

kṛṣṇa-bhakta-jane, e saṅga-lakṣaṇe, ādara kôribô ĵabe
bhakti-mahādevī, āmāra hṛdaya-āsane bôsibe tabe (3)

When I respect devotees of Śrī Kṛṣṇa in accordance with these types of association, then Bhakti-Mahādevī will sit upon the throne of my heart.

ĵoṣit-saṅgī-jana, kṛṣṇābhakta āra, duhũ-saṅga parihari'
tava bhakta-jana-saṅga anukṣaṇa, kabe vā hôibe hari (4)

Shunning the company of both those who are attached to women and those who are non-devotees, when will I have the perpetual association of Your devotees, O Hari?

Hari He! Saṅga-doṣa-śūnya

Based on the fifth verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
saṅga-doṣa-śūnya, dīkṣit-ādīkṣita, ĵadi tava nāma gāya
mānase ādara, kôribô tā̃hāre, jāni' nija-jana tā'ya (1)

O Hari! Initiated or not, if one free from bad association sings Your name, I will mentally honor him, knowing him to be a kindred soul.

dīkṣita hôiyā, bhaje tuŵā pada, tā̃hāre praṇati kôri
ananya-bhajane, vijña ĵei jana, tā̃hāre sevibô, hari! (2)

To one who is initiated and serves Your feet, I will offer my obeisance. And to one experienced in one-pointed *bhajana*, I will serve, O Hari!

sarva-bhūte sama, ĵe bhaktera mati, tā̃hāra darśane māni
āpanāke dhanya, se saṅga pāiyā, caritārtha hôilũ jāni (3)

I consider it my fortune to have received the *darśana* of that devotee who is equipoised in regard to all living beings. I know that having obtained his association, I have become successful.

niṣkapaṭa-mati, vaiṣṇavera prati, ei dharma kabe pā'bô
kabe e saṁsāra-sindhu pāra ha'ye, tava vraja-pure ĵā'bô (4)

When will I achieve the virtue of being sincere in my attitude toward the Vaiṣṇavas? Oh, when will I cross over this ocean of worldly existence and reach Your abode of Vraja?

Hari He! Nīra-dharma-gata

Based on the sixth verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
nīra-dharma-gata, jāhnavī-salile, paṅka-phena dṛṣṭa haya
tathāpi kakhôna, brahma-drava-dharma, se salilô nā chāḏaya (1)

O Hari! Mud and foam may be observed in the waters of Jāhnavī (the Ganges), who possesses an aqueous nature, but the nature of liquefied transcendence never leaves those waters.

vaiṣṇava-śarīra, aprākṛta sadā, svabhāva-vapura dharme
kabhu nahe jaḏa, tathāpi ĵe ninde, paḏe se viṣamādharme (2)

Similarly, the body of the Vaiṣṇava is always transcendental. From any perspective, his nature and body are never mundane. As such, one who criticizes him falls into consummate heresy.

sei aparādhe, yamera ĵātanā, pāya jīva avirata
he nanda-nandana! sei aparādhe, ĵenô nāhi hôi hata (3)

For that offense, the soul perpetually receives suffering from Yamarāja. O Nanda-nandana, may I not be destroyed by such an offense.

tomāra vaiṣṇava, vaibhava tomāra, āmāre karuna dayā
tabe mora gati, ha'be tava prati, pā'bô tava pada-chāyā (4)

Your Vaiṣṇavas are Your glory. May they be merciful to me. Then my journey will lead to You, and I will attain the shade of Your lotus feet.

Hari He! Tomāre Bhuliyā

Based on the seventh verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
tomāre bhuliyā, avidyā-pīḍ̂āya, pīḍ̂ita rasanā mora
kṛṣṇa-nāma-sudhā, bhālô nāhi lāge, viṣaya-sukhete bhora (1)

O Hari! Having forgotten You, my tongue is afflicted with the jaundice of ignorance. The ambrosia of the holy name of Kṛṣṇa is unpleasant for me, as I am engrossed in worldly pleasures.

prati-dina ĵadi, ādara kôriyā, se nāma kīrtana kôri
sitapala ĵenô, nāśi' roga-mūla, krame svādu haya, hari! (2)

If, with loving regard, I daily chant that holy name, which acts like sugar candy that can destroy jaundice at its root, gradually that name will become sweet to me, O Hari!

durdaiva āmāra, se nāme ādara, nā hôilô, dayāmaya!
daśa aparādha, āmāra durdaiva, kemône hôibe kṣaya (3)

My misfortune is that I have not developed loving regard for that name, O merciful Lord! How will the ten offenses [to the holy name], which are the cause of my misfortune, ever be obliterated?

anudina ĵenô, tava nāma gāi, kramete kṛpāya tava
aparādha ĵā'be, nāme ruci ha'be, āsvādibô nāmāsava (4)

If I sing Your holy name every day, by Your mercy, all my offenses will gradually disappear, a taste for Your holy name will develop within me, and I will relish the nectar of that name.

Hari He! Śrī Rūpa Gosā̃i

Based on the eighth verse of Śrī Upadeśāmṛta
Śrīla Bhaktivinoda Ṭhākura

hari he!
śrī rūpa-gosā̃i, śrī guru-rūpete, śikṣā dilā mora kāṇe
"jānô mora kathā, nāmera kāṅgāla! rati pā'be nāma-gāne (1)

O Hari! Śrīla Rūpa Gosvāmī, in the form of *śrī guru*, whispered this advice into my ear: "Understand my words, O beggar of *nāma*, and you will attain *rati* (affection) for chanting the name.

"kṛṣṇa-nāma-rūpa-guṇa-sucarita, parama ĵatane kôri'
rasanā-mānase, karahô niĵoga, krama-vidhi anusari' (2)

"Very carefully engage your tongue and mind in Śrī Kṛṣṇa's name, form, attributes, and pastimes, in accordance with the gradual method [given in the scriptures].

"vraje kôri' vāsa, rāgānugā hôiyā, smaraṇa-kīrtana karô
e nikhila kāla, karahô ĵāpana, upadeśa-sāra dharô" (3)

"Residing in Vraja as a *rāgānuga-bhakta*, engage in *smaraṇa* and *kīrtana* of the Lord. Indeed, spend all your time in this way. Accept this as the essence of all instructions."

hā! rūpa-gosā̃i, dayā kôri' kabe, dibe dīne vraja-vāsā
rāgātmika tumi, tava padānuga, hôite dāsera āśā (4)

Alas! O Śrīla Rūpa Gosvāmī, when will you mercifully bestow residence in Vraja upon this wretched soul? You are *rāgātmikā*[1], and the wish of this servant is to follow in your footsteps.

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1 A resident of Vraja whose heart is filled with spontaneous attachment to Kṛṣṇa.

Selected Songs from

Śaraṇāgati

ṢAḌ-AṄGA-ŚARAṆĀGATI
(THE SIX LIMBS OF SURRENDER)

ānukūlyasya saṅkalpaḥ prātikūlya-vivarjanaṁ
rakṣiṣyatīti viśvāso goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ

Vāyu Purāṇa

The six types of surrender are (1) acceptance of that which is favorable for *bhakti*, (2) rejection of that which is unfavorable, (3) faith in Kṛṣṇa's protection, (4) acceptance of the Lord as one's only maintainer, (5) submission of the self, and (6) humility.

INTRODUCTION

Śrī Kṛṣṇa-Caitanya Prabhu Jīve Dayā Kôri'

Śrīla Bhaktivinoda Ṭhākura

śrī kṛṣṇa-caitanya prabhu jīve dayā kôri'
sva-pārṣada svīya dhāma saha avatari' (1)

Out of compassion for the living beings, Śrī Kṛṣṇa Caitanya Mahāprabhu descended in this world along with His personal associates and divine abode.

atyanta durlabha prema kôribāre dāna
śikhāya śaraṇāgati bhakatera prāṇa (2)

In order to bestow the extremely rare treasure of *prema-bhakti*, He taught *śaraṇāgati*, which is the life and soul of the devotees.

dainya, ātma-nivedana, goptṛtve varaṇa
'avaśya rakṣibe kṛṣṇa'—viśvāsa-pālana (3)

Humility, submission of the self, acceptance of the Lord as one's only maintainer, faith in Kṛṣṇa's protection…

bhakti-anukūla-mātra kāryera svīkāra
bhakti-pratikūla-bhāva varjanāṅgīkāra (4)

…acceptance of acts favorable for *bhakti* and rejection of that which is unfavorable.

ṣaḏ-aṅga śaraṇāgati hôibe ĵā̃hāra
tā̃hāra prārthanā śune śrī nanda-kumāra (5)

Whoever embodies each of these six facets of *śaraṇāgati* has their prayers heard by the son of Nanda Mahārāja.

rūpa-sanātana-pade dante tṛṇa kôri'
bhakativinoda paḏe duhū̃ pada dhôri' (6)

With a straw between his teeth, Bhaktivinoda prostrates before Śrī Rūpa and Śrī Sanātana, embracing their lotus feet.

kā̃diyā kā̃diyā bôle—"āmi tô' adhama
śikhāye śaraṇāgati karô he uttama" (7)

Weeping, he says, "I am the lowest of men! Kindly teach me unconditional surrender and make me an excellent Vaiṣṇava."

DAINYA
(HUMILITY)

Āmāra Jīvana

Śrīla Bhaktivinoda Ṭhākura

āmāra jīvana, sadā pāpe rata,
nāhikô puṇyera leśa
parere udvega, diyāchi ĵe katô,
diyāchi jīvere kleśa (1)

My life is perpetually dedicated to sin; thus I am without a trace of piety. I have given others great anxiety and brought only misery to living beings.

nija-sukha lāgi', pāpe nāhi ḍôri,
dayā-hīna svārthapara
para-sukhe duḥkhī, sadā mithyā-bhāṣī,
para-duḥkha sukha-kara (2)

For the sake of my own pleasure, I am not afraid to commit any sin. Devoid of all compassion and full of selfishness, I feel sorrow at the happiness of others. I am an inveterate liar, and the misery of others delights me.

aśeṣa kāmanā, hṛdi mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
hiṁsā-garva-vibhūṣaṇa (3)

There are unlimited material desires within my heart. I am full of anger and devoted to false pride. Indeed, I am always intoxicated by conceit and bewildered by mundane enjoyment. Envy and egotism are my ornaments.

nidrālasya-hata, sukārye virata,
akārye udyogī āmi
pratiṣṭhā lāgiyā, śāṭhya ācaraṇa
lobha-hata sadā kāmī (4)

Plagued by indolence, I am disinclined to perform pious work, but I am enthusiastic to undertake forbidden deeds. For want of prestige, I behave most duplicitously. I have been destroyed by greed and am always filled with desire.

e henô durjana, sajana-varjita,
aparādhī nirantara
śubha-kārya-śūnya, sadānartha-manā,
nānā duḥkhe jara jara (5)

Being such a miscreant and being rejected by saintly persons, I am a perpetual offender. Devoid of good deeds and habituated to vice, I am oppressed by various miseries.

vārdhakye ekhôna, upāya bihīna,
tā'te dīna akiñcana
bhakativinoda, prabhura caraṇe,
kare duḥkha nivedana (6)

Now, in old age, I am deprived of any remedy. Thus, the humbled and poor Bhaktivinoda submits his sorrows at the feet of the Lord.

Nivedana Kôri Prabhu!

Śrīla Bhaktivinoda Ṭhākura

nivedana kôri prabhu! tomāra caraṇe
patita-adhama āmi, jāne tribhuvane (1)

I make this submission at Your feet, O Lord. I am lowly and wretched. This is known throughout the three worlds.

āmā-sama pāpī nāhi jagat-bhitare
mama-sama aparādhī nāhikô saṁsāre (2)

There is no sinner like me in this world; there is no offender like me in all of existence.

sei saba pāpa āra aparādha, āmi
parihāre pāi lajjā, saba jānô' tumi (3)

I feel shame even in casting off all these sins and offenses, for You know everything [about how vast and egregious are my wrongdoings].

tumi binā kā'ra āmi lôibô śaraṇa?
tumi sarveśvareśvara vrajendra-nandana (4)

In whom shall I seek refuge other than You? You are the Lord of lords, O Vrajendra-nandana!

jagat tomāra nātha! tumi sarvamaya
tomā-prati aparādha tumi karô' kṣaya (5)

The world is Yours, O Master, and You encompass everything. Absolve me of my offenses to You!

tumi tô' skhalita-pada janera āśraya
tumi binā āra kebā āche, dayāmaya! (6)

You are the sanctuary of those who have faltered. O Benevolent One, who is there but You?

sei-rūpa tava aparādhī jana ĵatô
tomāra śaraṇāgata hôibe satata (7)

All such offenders to You shall always [come to a point of] surrender to You.

bhakativinoda pade lôiyā śaraṇa
tuŵā pade kare āja ātma-samarpaṇa (8)

Thus, Bhaktivinoda, surrendering at Your feet, now offers You his very self.

ĀTMA NIVEDANA
(SUBMISSION OF THE SELF)

Sarvasva Tomāra

Śrīla Bhaktivinoda Ṭhākura

sarvasva tomāra, caraṇe sãpiyā, pôḏechi tomāra ghare
tumi tô' ṭhākura, tomāra kukura, bôliyā jānahô more (1)

Having surrendered everything at Your lotus feet, I remain prostrated at Your house. You are my Lord. Kindly accept me as Your dog.

bā̃dhiyā nikaṭe, āmāre pālibe, rahibô tomāra dvāre
pratīpa-janere, āsite nā dibô, rākhibô gaḏera pāre (2)

Tether me nearby and maintain me. I shall keep watch at Your door. I shall not allow any antagonistic persons to enter and will keep them outside Your fortress.

tava nija-jana, prasāda seviyā, ucchiṣṭa rākhibe ĵāhā
āmāra bhojana, parama-ānande, prati-dina ha'be tāhā (3)

Whatever remnants Your devotees leave behind after honoring Your *prasāda* will be my sustenance. Daily, I will feast on those remnants in supreme bliss.

bôsiyā, śuiyā, tomāra caraṇa, cintibô satata āmi
nācite nācite, nikaṭe ĵāibô, ĵakhôna ḍākibe tumi (4)

Whether sitting up or lying down, I will constantly meditate upon Your lotus feet. Whenever You call, I will come to You, dancing in joy.

nijera poṣaṇa, kabhu nā bhābibô, rahibô bhāvera bhare
bhakativinoda, tomāre pālaka, bôliyā varaṇa kare (5)

I shall never think about my own maintenance; rather, I shall remain absorbed in *bhāva*. Bhaktivinoda accepts You as his sole maintainer.

Mānasa, Deha, Geha

Śrīla Bhaktivinoda Ṭhākura

mānasa, deha, geha, ĵô kichu mora
arpilũ tuŵā pade, nanda-kiśora! (1)

Mind, body, family, and whatever else is mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

sampade-vipade, jīvane-maraṇe
dāya mama gelā tuŵā o-pada varaṇe (2)

In good fortune and in bad, in life and in death, all my difficulties have absconded by accepting those feet of Yours [as my shelter].

mārôbi rākhôbi—ĵô icchā tohārā
nitya-dāsa-prati tuŵā adhikārā (3)

Slay me or protect me as You wish, for You have ownership of Your eternal servant.

janmāobi moe icchā ĵadi tora
bhakta-gṛhe jani janma hau mora (4)

If it is Your will that I be born again, then may that birth be in the home of Your devotee.

kīṭa janma hau ĵathā tuŵā dāsa
bahirmukha brahma-janme nāhi āśa (5)

May I even take birth as a worm, as long as I remain Your devotee. I have no desire for a birth as a Brahmā averse to You.

bhukti-mukti-spṛhā bihīna ĵe bhakta
labhaite tā̃'ka saṅga anurakta (6)

I yearn for the association of that devotee who is completely devoid of all desires for worldly enjoyment and liberation.

janaka, jananī, dayita, tanaya
prabhu, guru, pati—tuhũ sarvamaya (7)

Father, mother, beloved, son, lord, preceptor, and husband—You are everything to me.

bhakativinoda kahe, śunô kāna!
rādhānātha! tuhũ hāmāra parāṇa (8)

Bhaktivinoda says, "O Kāna, please hear me! O Lord of Rādhā, You are my very life and soul!"

Ātma-nivedana

Śrīla Bhaktivinoda Ṭhākura

ātma-nivedana, tuŵā pade kôri', hôinu parama sukhī
duḥkha dūre gelô, cintā nā rahilô, caudike ānanda dekhi (1)

Having submitted my soul at Your feet, I am supremely elated. Sorrow is banished and no anxieties remain. I see only bliss in the four directions.

aśoka-abhaya, amṛta-ādhāra, tomāra caraṇa-dvaya
tāhāte ekhôna, viśrāma labhiyā, chāḍ̮inu bhavera bhaya (2)

Your two lotus feet are reservoirs of nectar that bestow freedom from lamentation and fear. Now, by taking refuge of them, I have given up the fear of worldly existence.

tomāra saṁsāre, kôribô sevana, nahibô phalera bhāgī
tava sukha ĵāhe, kôribô ĵatana, ha'ye pade anurāgī (3)

I shall serve in Your household, never partaking of the fruits [of my labor]. I shall diligently tend to Your satisfaction only, being fully dedicated to Your feet.

tomāra sevāya, duḥkha haya ĵatô, seo tô' parama sukha
sevā-sukha-duḥkha, parama-sampada, nāśaye avidyā-duḥkha (4)

In the course of serving You, whatever difficulties may come are indeed the topmost joy. The pains and pleasures of service [to You] are the greatest assets, for they destroy the misery of nescience.

pūrba-itihāsa, bhulinu sakala, sevā-sukha pe'ye mane
āmi tô' tomāra, tumi tô' āmāra, ki kāja apara dhane (5)

I have completely forgotten my past history, due to experiencing the joy of service to You. All I know is that I am Yours and You are mine. What need is there of any other treasure?

bhakativinoda, ānande ḍubiyā, tomāra sevāra tare
saba ceṣṭā kare, tava icchā-matô, thākiyā tomāra ghare (6)

Bhaktivinoda, submerged in the ocean of bliss, devotes all his efforts in service to You and dwells in Your house, according to Your wishes.

'Āmāra' Bôlite Prabhu!

Śrīla Bhaktivinoda Ṭhākura

'āmāra' bôlite prabhu! āra kichu nāi
tumi-i āmāra mātra pitā-bandhu-bhāi (1)

O Lord, apart from You, there is nothing else that I can call my own. You alone are my father, friend, and brother.

bandhu, dārā, suta-sutā—tava dāsī-dāsa
sei tô' sambandhe sabe āmāra prayāsa (2)

My friends, wife, sons, and daughters are all Your servants and maid-servants. My endeavors for them are based on that relationship only.

dhana, jana, gṛha, dāra 'tomāra' bôliyā
rakṣā kôri āmi mātra sevaka hôiyā (3)

Considering my wealth, family members, home, and possessions to be Yours, I protect them, only as Your servant.

tomāra kāryera tare upārjibô dhana
tomāra saṁsāra-byaya kôribô bahana (4)

For Your service I shall earn money and bear the expenses of Your household.

bhālô-manda nāhi jāni sevā-mātra kôri
tomāra saṁsāre āmi viṣaya-praharī (5)

I know neither good nor bad—I only serve. I am but a watchman, guarding the interests of Your household.

tomāra icchāya mora indriya-cālanā
śravaṇa, darśana, ghrāṇa, bhojana-vāsanā (6)

I engage my senses—hearing, sight, smell, and taste—in accordance with Your desire.

nija-sukha lāgi' kichu nāhi kôri āra
bhakativinoda bôle, tava sukha-sāra (7)

I no longer do anything for the sake of my own pleasure. Bhaktivinoda says, "Your happiness is the essence [of my life]."

GOPTṚTVE VARAṆA
(ACCEPTANCE OF THE LORD AS ONE'S ONLY MAINTAINER)

Tumi Sarveśvareśvara

Śrīla Bhaktivinoda Ṭhākura

tumi sarveśvareśvara, vrajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra (1)

O youthful son of the king of Vraja, You are the Lord of all lords. In accord with Your will, universal creation and destruction take place.

tava icchā-matô brahmā karena sṛjana
tava icchā-matô viṣṇu karena pālana (2)

In accord with Your will, Lord Brahmā creates, and in accord with Your will, Lord Viṣṇu maintains.

tava icchā-mate śiva karena saṁhāra
tava icchā-mate māyā sṛje kārāgāra (3)

In accord with Your will, Lord Śiva destroys, and in accord with Your will, Māyā-devī constructs the prison house of this world.

tava icchā-mate jīver janama-maraṇa
samṛddhi-nipāta duḥkha-sukha-saṁghaṭana (4)

In accord with Your will, the living beings take birth and die, and in accord with Your will, they meet with prosperity and ruin, happiness and sorrow.

miche māyā-baddha jīva āśāpāśe phire'
tava icchā binā kichu kôrite nā pāre (5)

The living being, bound by illusory *māyā*, simply wanders hither and thither. Without Your will, he cannot accomplish anything.

tumi tô' rakṣaka āra pālaka āmāra
tomāra caraṇa binā āśā nāhi āra (6)

You are my only protector and maintainer. Except for Your lotus feet, there is no hope for me.

nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara kôriyā (7)

Having given up faith in my own strength and endeavors, I am solely dependent upon Your will.

bhakativinoda ati dīna akiñcana
tomāra icchāya tā'ra jīvana-maraṇa (8)

Bhaktivinoda is very lowly and poor. According to Your will, he lives and dies.

Ki Jāni Ki Bale

Śrīla Bhaktivinoda Ṭhākura

ki jāni ki bale, tomāra dhāmete, hôinu śaraṇāgata
tumi dayāmaya, patita-pāvana, patita-tāraṇe rata (1)

I do not know by what strength I have come to attain shelter of You within Your *dhāma*. Truly, You are most benevolent, devoted to sanctifying and delivering the fallen.

bharasā āmāra, ei mātra nātha! tumi tô' karuṇāmaya
tava dayā-pātra, nāhi mora sama, avaśya ghucābe bhaya (2)

I rest all my hopes simply in the fact, O Lord, that You are saturated with compassion. There is no beneficiary more in want of Your compassion than I. You will indeed subjugate all my fears.

āmāre tārite, kāhāro śakati, avanī-bhitare nāi
dayāla ṭhākura, ghoṣaṇā tomāra, adhama pāmare trāhi (3)

There is no one in the world with the power to deliver me. O merciful Lord, by Your decree, please save this lowly and sinful soul.

sakala chāḍiyā, āsiyāchi āmi, tomāra caraṇe, nātha!
āmi nitya-dāsa, tumi pālayitā, tumi goptā, jagannātha! (4)

Leaving everything behind, O Protector, I have settled at Your feet. I am Your eternal servant, and You are my sustainer and custodian, O Jagannātha (Lord of the universe)!

tomāra sakala, āmi mātra dāsa, āmāre tāribe tumi
tomāra caraṇa, kôrinu varaṇa, āmāra nahi tô' āmi (5)

Everything is Yours, and I am simply Your servant. You shall deliver me. I have accepted Your feet as my only shelter. I do not even belong to myself.

bhakativinoda, kā̃diyā śaraṇa, la'yeche tomāra pāya
kṣami' aparādha, nāme ruci diyā, pālana karahô tāya (6)

Weeping, Bhaktivinoda has taken refuge at Your feet. Please forgive my offenses and give me a taste for the holy name. Maintain me in this way.

AVAŚYA RAKṢIBE KṚṢṆA – VIŚVĀSA PĀLANA
(FAITH IN KṚṢṆA'S PROTECTION)

Ekhôna Bujhinu Prabhu!

Śrīla Bhaktivinoda Ṭhākura

ekhôna bujhinu prabhu! tomāra caraṇa
aśoka-abhay-āmṛta-pūrṇa sarva-kṣaṇa (1)

I have finally understood, O Master, that Your lotus feet incessantly bestow utter ambrosia and complete freedom from fear and despair.

sakala chāḍiyā tuŵā caraṇa-kamale
pôḍiyāchi āmi nātha! tava pada-tale (2)

Leaving everything behind, I have fallen at Your lotus feet, O Lord.

tava pāda-padma, nātha! rakṣibe āmāre
āra rakṣā-kartā nāi e bhava-saṁsāre (3)

Your lotus feet shall protect me, my guardian! There is no other protector within this material world.

āmi tava nitya-dāsa—jāninu e-bāra
āmāra pālana-bhāra ekhôna tomāra (4)

I am Your eternal servitor; I realize this at long last. The burden of my upkeep is now Your concern.

baḓô duḥkha pāiyāchi svatantra jīvane
saba duḥkha dūre gelô o-pada-varaṇe (5)

I have suffered great despair in a life of independence. By accepting the shelter of Your lotus feet, however, all grief has been banished.

ĵe-pada lāgiyā ramā tapasyā kôrilā
ĵe-pada pāiyā śiva śivatva labhilā (6)

Those feet, for the sake of which Ramā-devī (the goddess of fortune) practices severe penance and attaining which Lord Śiva acquired his propitious nature (*śivatva*)…

ĵe-pada labhiyā brahmā kṛtārtha hôilā
ĵe-pada nārada-muni hṛdaye dhôrilā (7)

…those feet, attaining which Lord Brahmā fulfilled the purpose of his existence and which Nārada Muni embraces in his heart…

sei se abhaya pada śirete dhôriyā
parama-ānande nāci pada-guṇa gāiyā (8)

…those very feet, the shelter of which award fearlessness, I bear upon my head. In supreme delight, I dance and sing of their virtues.

saṁsāra-vipada ha'te avaśya uddhāra
bhakativinode, o-pada kôribe tomāra (9)

Your feet will certainly deliver this Bhaktivinoda from the calamities of worldly existence.

BHAKTI ANUKŪLA MĀTRA KĀRYERA SVĪKĀRA
(ACCEPTANCE OF ACTS FAVORABLE FOR BHAKTI)

Tuŵā Bhakti-anukūla

Śrīla Bhaktivinoda Ṭhākura

tuŵā bhakti-anukūla ĵe-ĵe kārya haya
parama-ĵatane tāhā kôribô niścaya (1)

I will certainly perform with extreme diligence those acts that are favorable for *bhakti* to You.

bhakti-anukūla ĵatô viṣaya saṁsāre
kôribô tāhāte rati indriyera dvāre (2)

Whatever in this world is favorable to *bhakti*, I will utilize by means of my physical senses.

śunibô tomāra kathā ĵatana kôriyā
dekhibô tomāra dhāma nayana bhôriyā (3)

I will listen to narrations of You with earnestness, and I will behold Your *dhāma* to the satisfaction of my eyes.

tomāra prasāde deha kôribô poṣaṇa
naivedya-tulasī-ghrāṇa kôribô grahaṇa (4)

I will nourish my body with Your *prasāda*, and I will relish the fragrance of the *tulasī* that has adorned those offerings.

kara-dvāre kôribô tomāra sevā sadā
tomāra vasati-sthale bôsibô sarvadā (5)

I will continuously perform service to You with my hands and will always reside in places within Your abode.

tomāra sevāya kāma niĵoga kôribô
tomāra vidveṣi-jane krodha dekhāibô (6)

I will dovetail my desires in service to You and will display my anger to those who are envious of You.

ei-rūpe sarva-bṛtti āra sarva-bhāva
tuŵā anukūla ha'ye labhuka prabhāva (7)

In this way, may my every proclivity and every sentiment attain meaningfulness by being engaged favorably, in service to You.

tuŵā bhakta-anukūla ĵāhā ĵāhā kôri
tuŵā bhakti-anukūla bôli' tāhā dhôri (8)

Whatever I do that is favorable for Your *bhaktas*, I accept as favorable for *bhakti* to You.

bhakativinoda nāhi jāne dharmādharma
bhakti-anukūla tā'ra hau saba karma (9)

Bhaktivinoda knows neither religion nor irreligion; may all his activities simply be favorable for *bhakti*.

Śuddha-bhakata

Śrīla Bhaktivinoda Ṭhākura

śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla
bhakata-sevā, parama-siddhi, prema-latikāra mūla (1)

Dust from the lotus feet of the pure devotees is most favorable for *bhajana*. Service to the pure devotees is the highest perfection and the very root of the creeper of *prema*.

mādhava-tithi, bhakti-jananī, ĵatane pālana kôri
kṛṣṇa-vasati, vasati bôli', parama-ādare bôri (2)

I carefully observe Mādhava's holy days [such as Ekādaśī and Janmāṣṭamī], for they are the mother of devotion. Knowing that Kṛṣṇa dwells in these holy days, with great regard I, also, accept them as my residence.

gaura āmāra, ĵe-saba sthāne, karalô bhramaṇa raṅge
se-saba sthāna, heribô āmi, praṇayi-bhakata-saṅge (3)

In the company of devotees who have transcendental love, I will behold all the places where my Gaura joyfully wandered.

mṛdaṅga-vādya, śunite mana, avasara sadā ĵāce
gaura-bihitô, kīrtana śuni', ānande hṛdaya nāce (4)

My heart always prays for the opportunity to hear the *mṛdaṅga* play. Upon hearing a *kīrtana* glorifying Śrī Gaura, my heart dances in joy.

ĵugala-mūrti, dekhiyā mora, parama-ānanda haya
prasāda-sevā, kôrite haya, sakala prapañca-jaya (5)

Upon seeing the deity forms of the Divine Couple, I feel the highest bliss. Honoring Their *prasāda* enables one to conquer the material world of five elements.

ĵe-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya (6)

My home is transformed into Goloka Vṛndāvana when I see *bhajana* of Śrī Rādhā-Kṛṣṇa being performed there. When I look upon the Gaṅgā, which is the nectar [emanating] from the Lord's feet, my happiness knows no bounds.

tulasī dekhi', juḍ̮āya prāṇa, mādhava-toṣaṇī jāni'
gaura-priya, śāka-sevane, jīvana sārthaka māni (7)

Upon seeing *tulasī*, my heart becomes satisfied, because I know that she pleases Mādhava. When I honor *śāk* (a variety of greens), which is very dear to Gaura, I consider my life successful.

bhakativinoda, kṛṣṇa-bhajane, anukūla pāya ĵāhā
prati-divase, parama-sukhe, svīkāra karôye tāhā (8)

Whatever he finds favorable for *kṛṣṇa-bhajana*, Bhaktivinoda accepts every day with the greatest happiness.

Rādhā-kuṇḍa-taṭa

Śrīla Bhaktivinoda Ṭhākura

rādhā-kuṇḍa-taṭa-kuñja-kuṭīra
govardhana-parvata, yāmuna-tīra (1)

A vine-covered bower on the banks of Rādhā-kuṇḍa; Govardhana Hill; the shores of the Yamunā…

kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅgā (2)

…Kusuma-sarovara; Mānasa-gaṅgā; the daughter of the Kalinda Mountain (Yamunā) with her expansive waves…

vaṁśīvaṭa, gokula, dhīra-samīra
vṛndāvana-taru-latikā-vānīra (3)

…Vaṁśīvaṭa; Gokula; Dhīra-samīra; the trees, creepers, and shrubs of Vṛndāvana…

khaga-mṛga-kula, malaya-bātāsa
mayūra, bhramara, muralī-vilāsa (4)

…the birds and deer; a cooling breeze from the Malaya Hills; peacocks and bumblebees; pastimes with the *muralī* flute…

veṇu, śṛṅga, pada-cihṇa, megha-mālā
vasanta, śaśāṅka, śaṅkha, karatālā (5)

…the *veṇu* flute; the horn bugle; footprints in the dust of that land; banks of clouds; springtime; the crescent of the moon; the conch and the *karatālas*…

ĵugala-vilāse anukūla jāni
līlā-vilāsa-uddīpaka māni (6)

I know that all these elements are most favorable to the Divine Couple's loving exchanges, and thus I consider them *uddīpana*, stimuli that invokes remembrance of Their playful, amorous pastimes.

e saba choḓ̂ata kãhi nāhi ĵā̃u
e saba choḓ̂ata parāṇa hārā̃u (7)

I will not go anywhere giving up such stimuli, for to abandon them is to give up my very life!

bhakativinoda kahe, śunô kāna!
tuŵā uddīpaka hāmārā parāṇa (8)

Bhaktivinoda says, "Please listen, O Kāna, Your *uddīpana* is my very life and soul."

BHAKTI PRATIKŪLA BHĀVA VARJANĀṄGĪKĀRA
(REJECTION OF THAT WHICH IS UNFAVORABLE FOR BHAKTI)

Tuŵā Bhakti-pratikūla

Śrīla Bhaktivinoda Ṭhākura

tuŵā bhakti-pratikūla dharma ĵā'te raya
parama ĵatane tāhā tyajibô niścaya (1)

Whatever [so-called] *dharma* exists in opposition to the edicts of *bhakti*, I will most carefully relinquish.

tuŵā bhakti-bahirmukha saṅga nā kôribô
gaurāṅga-virodhi-jana-mukha nā heribô (2)

I will never keep the company of those neglectful of *bhakti* to You, and I will never glance upon the face of persons averse to Śrī Gaurāṅga.

bhakti-pratikūla sthāne nā kôri vasati
bhaktira apriya kārye nāhi kôri rati (3)

I will never make my residence in any place that is detrimental to *bhakti*, and I will never develop attachment for any work that is disagreeable to *bhakti*.

bhaktira virodhī grantha pāṭha nā kôribô
bhaktira virodhī vyākhyā kabhu nā śunibô (4)

I will never read any literature that contradicts the doctrine of *bhakti*, and I will never hear any discourse that opposes *bhakti*.

gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuccha jāni (5)

I do not regard any place unrelated to Śrī Gaurāṅga to be a *tīrtha* (holy place). I consider any *karma* or *jñāna* that impedes *bhakti* to be most trivial.

bhaktira bādhaka kāle nā kôri ādara
bhakti-bahirmukha nija-jane jāni para (6)

I never celebrate any occasion that hinders *bhakti.* I consider any relatives who are oblivious to *bhakti* to be strangers.

bhaktira bādhikā spṛhā kôribô varjana
abhakta-pradatta anna nā kôri grahaṇa (7)

I will give up any desires that impede *bhakti.* I will never accept foodstuffs given by non-devotees.

ĵāhā kichu bhakti-pratikūla bôli' jāni
tyajibô ĵatane tāhā, e niścaya vāṇī (8)

Whatever I know to be unfavorable to *bhakti,* I will carefully forsake. This is my spoken promise.

bhakativinoda pôḍ̂i' prabhura caraṇe
māgaye śakati prātikūlyera varjane (9)

Falling at the lotus feet of the Lord, Bhaktivinoda begs for the strength to relinquish everything unfavorable to pure devotion.

Prayer to Śrī Jāhnavā-Devī

Bhavārṇave Paḍe Mora

Śrīla Bhaktivinoda Ṭhākura

bhavārṇave paḍe mora ākula parāṇa
kise kūla pā'bô, tā'ra nā pāi sandhāna (1)

Having fallen into this vast ocean of material existence, how will my bewildered soul find the shore? I have no clue how to reach it.

nā āche karama-bala, nāhi jñāna-bala
ĵāga-ĵoga-tapo-dharma—nā āche sambala (2)

I have no strength of accumulated pious activities, knowledge, sacrifices, yogic practice, austerities, or religiosity. Indeed, I have no resources at all.

nitānta durbala āmi, nā jāni sā̃tāra
e vipade ke āmāre kôribe uddhāra? (3)

I am extremely weak and don't know how to swim. Who will rescue me from this calamity?

viṣaya-kumbhīra tāhe bhīṣaṇa-darśana
kāmera taraṅga sadā kare uttejana (4)

The crocodile of sense enjoyment is a ferocious sight, and the waves of lust are constantly agitating me.

prāktana vāyura vega sahite nā pāri
kā̃diyā asthira mana, nā dekhi kāṇḍārī (5)

I cannot tolerate the raging winds of the consequences of my activities in prior births. I simply weep with an agitated mind, for I see no sailors [to rescue me].

ogo śrī jāhnavā devī! e dāse karuṇā
karô āji nija-guṇe, ghucāo ĵantraṇā (6)

O Śrī Jāhnavā-devī! By virtue of your own good qualities, show compassion to this servant today and remove my afflictions.

tomāra caraṇa-tarī kôriyā āśraya
bhavārṇava pāra ha'bô kôrechi niścaya (7)

I have determined that I will cross over this vast ocean of material existence by taking shelter of the boat of your lotus feet.

tumi nityānanda-śakti, kṛṣṇa-bhakti-guru
e dāse karahô dāna pada-kalpataru (8)

You are the potency of Nityānanda Prabhu and the authority on *kṛṣṇa-bhakti*. Kindly bestow your lotus feet, which are like a desire-tree, upon this servant.

katô katô pāmarere ka'rechô uddhāra
tomāra caraṇe āja e kāṅgāla chāra (9)

You have delivered many sinful persons. Today, this wretched beggar falls at your lotus feet.

Prayer to Yogamāyā

Āmāra Samāna Hīna

Śrīla Bhaktivinoda Ṭhākura

āmāra samāna hīna nāhi e saṁsāre
asthira ha'yechi pôḍi' bhava-pārābāre (1)

There is no one in this world as wretched as I am. Having fallen into the vast ocean of material existence, I have become most agitated.

kuladevī yogamāyā more kṛpā kôri'
āvaraṇa sambaribe kabe viśvodarī (2)

O Yogamāyā, O worshipful goddess of the Vaiṣṇavas, O mother of the universe, when will you bestow your mercy and lift your veil [of Mahāmāyā]?

śunechi āgame-vede mahimā tomāra
śrī kṛṣṇa-vimukhe bā̃dhi' kôrāo saṁsāra (3)

I have heard your glories from the Vedic literatures. You bind the souls who are averse to Kṛṣṇa and make them engage in worldly life.

śrī kṛṣṇa-sāmukhya ĵā'ra bhāgya-krame haya
tā're mukti diyā karô' aśoka-abhaya (4)

To that person who, through the gradual dawning of good fortune, develops a favorable disposition toward Śrī Kṛṣṇa, you grant liberation and make him free from lamentation and fear.

e dāse jananī! kôri' akaitava dayā
vṛndāvane dehô sthāna tumi yogamāyā (5)

O Mother, please show your causeless mercy to this servant and grant me shelter in Vṛndāvana, for you are Yogamāyā herself.

tomāre laṅghiyā kothā jīve kṛṣṇa pāya
kṛṣṇa rāsa prakaṭilô tomāra kṛpāya (6)

By disregarding you, how can the *jīvas* attain Śrī Kṛṣṇa? Kṛṣṇa manifested his *rāsa-līlā* pastimes only by your mercy.

tumi kṛṣṇa-anucarī jagata-jananī
tumi dekhāile more kṛṣṇa-cintāmaṇi (7)

You are an eternal companion of Śrī Kṛṣṇa and the mother of the universe. You have shown me the transcendental wish-fulfilling jewel of Kṛṣṇa consciousness.

niṣkapaṭa ha'ye mātā cāo mora pāne
vaiṣṇave viśvāsa bṛddhi ho'k prati-kṣaṇe (8)

O Mother, please glance upon me without reservation, so that my faith in the Vaiṣṇavas may increase at every moment.

vaiṣṇava-caraṇa binā bhava-pārābāra
bhakativinoda nāre hôibāre pāra (9)

Without taking shelter of the lotus feet of Vaiṣṇavas, Bhaktivinoda is not able to cross the ocean of material existence.

Ārati

GURU-PŪJĀ

[The song for performing *pūjā* and *ārati* of one's *guru* is *Śrī Guru-caraṇa-padma* (page 28)]

Śrī Parama-gurudeva Ārati

Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja

jaya jaya gurudeva śrī bhakti prajñāna
parama mohana rūpa ārta-vimocana (1)

All glories, all glories to you, our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, whose supremely charming form delivers all suffering souls.

mūrtimanta śrī vedānta aśubha-nāśana
'bhakti-grantha śrī vedānta' tava vighoṣaṇa (2)

You are the very embodiment of Vedānta and the annihilator of everything inauspicious. "Śrī Vedānta is a scripture of *bhakti*." This is your bold declaration.

vedānta samiti-dīpe śrī siddhānta-jyoti
ārati tomāra tāhe haya niravadhi (3)

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti is the splendid light of *siddhānta*. With that lamp, your *ārati* is perpetually performed.

śrī vinoda-dhārā-taile dīpa prapūrita
rūpānuga-dhūpe daśa-dik āmodita (4)

The lamp is filled with the oil of the current [of the conceptions] flowing from Śrīla Bhaktivinoda Ṭhākura. The ten directions are sweetly aromatized by the incense [of the moods] of the followers of Śrīla Rūpa Gosvāmī.

sarva-śāstra sugambhīra karuṇā-komala
ĵugapata suśobhana vadana-kamala (5)

Your beautiful lotus face is simultaneously grave, due to your profound realization of all the scriptures, and soft, by virtue of your deep compassion.

svarṇa-kānti vinindita śrī aṅga-śobhana
ĵati-vāsa paridhāne jagat-kalyāṇa (6)

Your beautiful bodily limbs vanquish the effulgence of molten gold. By your wearing the garments of a renunciant, the welfare of the universe is achieved.

nānā chẫde sajjana cāmara ḍhulāya
gaura-jana ucca-kaṇṭe sumadhura gāya (7)

Śrī Sajjana[1] fans you with a *cāmara,* using various artistic styles, while Śrī Gaura-nārāyaṇa[2] sings very sweetly in a loud voice.

sumaṅgala nīrājana kare bhakta-gaṇa
duramati dūra hôite dekhe trivikrama (8)

As the devotees perform this immensely auspicious *ārati,* the foolish Trivikrama watches from afar.

1 The *brahmacārī* name of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja.

2 The *brahmacārī* name of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

Śrīla Prabhupāda Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

jaya jaya prabhupāder ārati nehāri
yoga-māyāpura-nitya-sevā-dānakārī (1)

All glories, all glories to the *ārati* ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda I am beholding. It bestows eternal service at the Yoga-pīṭha in Māyāpura [upon those who observe it].

sarvatra pracāra-dhūpa saurabha manohara
baddha-mukta alikula mugdha carācara (2)

The enchantingly sweet fragrance of the incense of his preaching spreads in all directions and attracts all liberated and conditioned beings, both moving and non-moving, like a swarm of honeybees.

bhakati-siddhānta-dīpa jvāliyā jagate
pañca-rasa-sevā-śikhā pradīpta tāhāte (3)

He illuminated the entire universe with the lamp of the philosophical conclusions of pure devotional service. This lamp contains the flames of *sevā* in the five *rasas*.

pañca mahādīpa ĵathā pañca mahājyotiḥ
triloka-timira nāśe avidyā durmati (4)

Wherever those five great flames are, there are five great halos of light. They destroy the darkness of ignorance and depraved intelligence throughout the three worlds.

bhakativinoda-dhārā jala-śaṅkha-dhāra
niravadhi bahe tāhā rodha nāhi āra (5)

The current of water from the conch shell is the current of the teachings of Śrīla Bhaktivinoda Ṭhākura, which flows continuously and cannot be checked.

sarva-vādya-mayī ghaṇṭā bāje sarva-kāla
bṛhat-mṛdaṅga-vādya parama rasāla (6)

The bell, full of all musical sounds, resonates perpetually, but the music of the *bṛhat-mṛdaṅga* (the publication of holy scriptures) exhibits the highest sweetness.

viśāla lalāṭe śobhe tilaka ujjvala
gala-deśe tulasī-mālā kare jhalamala (7)

Resplendent *tilaka* adorns his broad forehead, and a necklace of *tulasī* beads gleams around his neck.

ājānu-lambita bāhu dīrgha kalevara
tapta-kāñcana-varaṇa parama sundara (8)

With his long arms extending to his knees, his towering figure, and his complexion like molten gold, he is supremely beautiful.

lalita-lāvaṇya-mukhe sneha-bharā hāsi
aṅga-kānti śobhe ĵaiche nitya pūrṇa-śaśī (9)

His charming, lovely face displays a smile that is full of affection, and the beauty of his bodily complexion is like an eternally full moon.

ĵati-dharme paridhāne aruṇa-vasana
mukta kôilô meghābṛta gauḍ̂īya-gagana (10)

Attired in cloth the color of the newly-risen sun, according to the religious principles of *sannyāsa*, he freed the Gauḍ̂īya sky of the clouds of misconceptions [and established the doctrine of pure *bhakti*].

bhakati-kusume katô kuñja biracita
saundarya-saurabhe tāra viśva-vimohita (11)

So many groves [his temples] are comprised of the flowers of *bhakti* [his devotees]. The entire universe is infatuated by their beauty and fragrance [their preaching].

sevādarśe narahari cāmara ḍhulāya
keśava ati ānande nīrājana gāya (12)

Śrī Narahari Prabhu, the example of the perfection of service, waves the *cāmara*, while Keśava (Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja) sings this *ārati* song with great delight.

Śrī Maṅgala Ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa-ĵugala-pirīti (1)

All glories to the auspicious forms of *śrī guru* and Śrī Gaura. All glories to the divine amorous love of Śrī Śrī Rādhā-Kṛṣṇa.

maṅgala niśānta-līlā maṅgala udaye
maṅgala ārati jāge bhakata-hṛdaye (2)

All glories to Their *niśānta-līlā*, which awakens all-auspiciousness. All glories to Their *ārati* ceremony, which awakens within the hearts of the devotees.

tomāra nidrāya jīva nidrita dharāya
tava jāgaraṇe viśva jāgarita haya (3)

During Your slumber, the *jīvas* remain sleeping in this world, but upon Your rising, the whole world awakens.

śubha dṛṣṭi karô ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumaṅgalā rati (4)

[O Lord!] Bestow Your beneficent glance upon the world, just now. May that most auspicious *rati* awaken in my heart.

mayūra-śukādi sāri katô pikarāja
maṅgala jāgara-hetu kôriche virāja (5)

Many peacocks, male and female parrots, cuckoos, and other birds are present to herald Your auspicious awakening.

sumadhura dhvani kare ĵatô śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana (6)

The birds on the branches make the sweetest sounds. Their sweet chirping resounds auspiciously.

kusumita sarovare kamala-hillola
maṅgala saurabha bahe pavana-kallola (7)

In a pond filled with many varieties of flowers, lotuses sway to and fro. Gently billowing breezes carry their auspicious fragrance in all directions.

jhā̃jhara kā̃sara ghaṇṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla (8)

Large cymbals, gongs, bells, conches, *karatālas*, and auspicious *mṛdaṅgas* resonate most sweetly.

maṅgala ārati kare bhakatera gaṇa
abhāgā keśava (śrī keśava dāsa) kare nāma-saṅkīrtana (9)

While the devotees perform *maṅgala-ārati*, this unfortunate Keśava (the servant of Śrī Keśava) sings *nāma-saṅkīrtana.*

Vibhāvarī-Śeṣa

Śrīla Bhaktivinoda Ṭhākura

vibhāvarī-śeṣa, āloka-praveśa, nidrā chāḍi' uṭhô jīva
bôlô' hari hari, mukunda murāri, rāma-kṛṣṇa hayagrīva (1)

Night is over, and the light [of dawn] is coming. Arise, O *jīva*, and give up your sleep! Chant the names of Hari, Mukunda, Murāri, Rāma, Kṛṣṇa, and Hayagrīva!

nṛsiṁha vāmana, śrī madhusūdana, vrajendra-nandana śyāma
pūtanā-ghātana, kaiṭabha-śātana, jaya dāśarathi-rāma (2)

[Chant] Nṛsimha, Vāmana, Śrī Madhusūdana, Vrajendra-nandana, and Śyāma—the killer of Pūtanā and the destroyer of Kaiṭabha. All glories to the son of King Daśaratha, Lord Rāma!

yaśodā-dulāla, govinda-gopāla, vṛndāvana-purandara
gopī-priya-jana, rādhikā-ramaṇa, bhuvana-sundara-vara (3)

He is the darling son of Yaśodā and the protector and maintainer of the cows, their pastures, the *gopas*, and the *gopīs*. He is the king of Vṛndāvana, the dearmost beloved of the *gopīs*, and the consort of Śrīmatī Rādhikā. In the entire world, His beauty is unsurpassed.

rāvaṇāntakara, mākhana-taskara, gopī-jana-vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla, citta-hārī vaṁśī-dhārī (4)

He is the killer of Rāvaṇa, the butter thief, the stealer of the young *gopīs'* garments, the protector of the cows of Vraja, the guardian of the *gopas*, and the flute player who enchants the minds of all.

yogīndra-vandana, śrī nanda-nandana, vraja-jana-bhaya-hārī
navīna nīrada, rūpa manohara, mohana-vaṁśī-bihārī (5)

He is the object of great *yogīs'* worship, the beautiful son of Nanda, and the remover of fear from the residents of Vraja. His

form, which is like a fresh rain cloud, enchants the mind, and He captivates all with His artistry in flute-playing.

yaśodā-nandana, kaṁsa-nisūdana, nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-parāyaṇa, vṛndā-vipina-nivāsī (6)

He is the darling son of Yaśodā, the heroic killer of Kaṁsa, the performer of nectarean pastimes in the pleasure-groves of Vraja, the enjoyer of the *rāsa* dance in the arena of the *kadamba* forest, and the resident of Vṛndāvana Forest.

ānanda-vardhana, prema-niketana, phula-śara-ĵojaka kāma
gopāṅganā-gaṇa-citta-vinodana, samasta-guṇa-gaṇa-dhāma (7)

He is the enhancer of bliss and the abode of *prema*. He is the transcendental Cupid who aims His flower arrows [at the *gopīs*, by which He increases transcendental desires in them]. He gives pleasure to the hearts of the *gopīs*, and He is the abode of all good qualities.

yāmuna-jīvana, keli-parāyaṇa, mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-ĵaśa, rākhô vacana mana mora (8)

He is the life and soul of Yamunā, He is absorbed in amorous pastimes, and He is the *cakora* bird who subsists on the rays emanating from the moon of Śrī Rādhā's mind. O mind, always heed my words and sing Kṛṣṇa's glories in the form of these holy names, which are full of nectar.

[For '**Jaya Rādhe Jaya Kṛṣṇā Jaya Vṛndāvana**' turn to page 150.]

NOON ĀRATI

Śrī Madhyāhna Bhoga Ārati

Śrīla Bhaktivinoda Ṭhākura

bhajô bhakata-vatsala śrī gaurahari
śrī gaurahari sohi goṣṭha-bihārī,
nanda-yaśomatī-citta-hārī (1)

Just worship Śrī Gaurahari, who is very affectionate to His devotees. He is that very Kṛṣṇa who roams the pasturing grounds of Vṛndāvana with His cows and who steals the hearts of Nanda Mahārāja and Mother Yaśodā.

belā ha'lô dāmodara, āisô ekhôna
bhoga-mandire bôsi' karahô bhojana (2)

[Mother Yaśodā calls,] "O Dāmodara, it is very late. Please come right now. Sit down in the dining hall and take Your meal."

nandera nirdeśe baise giri-vara-dhārī
baladeva-saha sakhā baise sāri sāri (3)

At the instruction of Nanda Bābā, Kṛṣṇa, the lifter of Govardhana Hill, sits down with Baladeva and Their friends in rows to take lunch.

śuktā-śākādi bhāji nālitā kuṣmāṇḍa
ḍāli ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa (4)

They are served a feast of *śuktā* (bitter stew), various kinds of *śāk* (leafy vegetable preparations), *bhāji* (fried savories), *nālitā* (a jute leaf preparation), *kuṣmāṇḍa* (a pumpkin preparation), *ḍāli* (chewable sticks), *ḍālnā* (curry), *dugdha-tumbī* (gourd boiled in milk), yogurt, and *mocā-khaṇḍa* (curry of banana flower fritters).

mudga-baḓā māṣa-baḓā roṭikā ghṛtānna
śaṣkulī piṣṭaka kṣīra puli pāyasānna (5)

There is *mudga-baḓā* (mung dahl fritters), *māṣa-baḍā* (urad dahl fritters), flat bread, *ghṛtānna* (rice with ghee), *śaṣkulī* (a preparation

made with rice-flour and sesame seeds), *piṭhe* (varieties of rice-flour cakes and dumplings), *khīra* (sweetened condensed milk), *pulī* (rice-flour dumplings in sweetened condensed milk), and *pāyasānna* (sweet rice).

karpūra amṛta-keli rambhā kṣīra-sāra
amṛta rasālā, amla dvādaśa-prakāra (6)

They are given *karpūra amṛta-keli* (ambrosial milk sweets scented with camphor), *rambhā* (banana sweets), *khīra-sāra* (condensed cream [*rabaḍī*]), *amṛta-rasālā* (juicy nectarean sweets), and twelve kinds of sour chutneys.

luci-cini sarapurī lāḍḍu rasābalī
bhojana karena kṛṣṇa ha'ye kutūhalī (7)

There is *luci-cini* (white-flour *purīs* dusted with sugar), *sarpurī* (cream cakes), *lāḍḍu* (sweet balls), and *rasābalī* (dahl patties boiled in sugar-water). Kṛṣṇa eats all the preparations with great delight.

rādhikāra pakka anna vividha vyañjana
parama ānande kṛṣṇa karena bhojana (8)

In supreme bliss, Kṛṣṇa takes the rice and various types of vegetables cooked by Rādhikā.

chale-bale lāḍḍu khāya śrī madhumaṅgala
bagala bājāya āra deya haribolô (9)

Madhumaṅgala takes *lāḍḍus* by hook or by crook, and he makes a funny sound by putting his hand under his armpit and flapping his arm as he calls out, "Haribol!"

rādhikādi-gaṇe heri' nayanera koṇe
tṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane (10)

Glancing at Rādhikā and Her *sakhīs* out of the corner of His eye, Kṛṣṇa takes His lunch at Mother Yaśodā's house with great satisfaction.

[Now offer to Gurudeva, Vrajavāsīs, and Vaiṣṇavas]

bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya ha'ye sāri sāri (11)

After finishing His meal, Kṛṣṇa drinks rose-scented water. Then all the *sakhās*, standing in lines, wash their mouths.

hasta-mukha prakṣāliyā ĵatô sakhā-gaṇe
ānande viśrāma kare baladeva sane (12)

After washing their hands and mouths, all the *sakhās* blissfully take rest along with Baladeva.

jāmbula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇacandra sukhe nidrā gelā (13)

The *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing them, Kṛṣṇa-candra happily goes to sleep.

viśālākṣa śikhi-puccha cāmara ḍhulāya
apūrba śaĵāya kṛṣṇa sukhe nidrā ĵāya (14)

While His servant Viśālākṣa waves a peacock-feather fan to cool Him, Kṛṣṇa sleeps contentedly upon His very beautiful bed.

yaśomatī-ājñā peye dhaniṣṭhā-ānīta
śrī kṛṣṇa-prasāda rādhā bhuñje ha'ye prīta (15)

Upon Mother Yaśodā's request, Rādhā joyfully relishes the remnants of Kṛṣṇa's plate, brought to Her by Dhaniṣṭhā.

lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya (16)

Receiving Her remnants, Lalitā and the other *sakhīs* happily sing the glories of Rādhā and Kṛṣṇa within their minds.

hari-līlā eka-mātra ĵā̃hāra pramoda
bhogārati gāya sei bhakativinoda (17)

This Bhaktivinoda, whose joy is only found in the pastimes of Hari, sings this *bhoga-ārati* song.

Yaśomatī-nandana

Śrīla Bhaktivinoda Ṭhākura

yaśomatī-nandana, vraja-vara-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-manohara,
kālīya-damana-vidhāna (1)

Kṛṣṇa is the beloved son of Mother Yaśodā, the topmost hero of Vraja, the delight of Gokula, and Kāna [an affectionate nickname for Kṛṣṇa]. He is the treasure of the lives of the *gopīs*, the enchanter of Cupid, and the punisher of the serpent Kālīya.

amala harināma amiya-vilāsā
vipina-purandara, navīna-nāgara-vara,
vaṁśī-vadana, suvāsā (2)

These spotless holy names are filled with Kṛṣṇa's nectarean pastimes. He is the king of the forests of Vraja and the supreme youthful lover. He holds the flute to His mouth and wears very beautiful garments.

vraja-jana-pālana, asura-kula-nāśana,
nanda-godhana-rākhoŵālā
govinda, mādhava, navanīta-taskara,
sundara nanda-gopālā (3)

He is the maintainer of the residents of Vraja, the killer of many demons, and the protector of Nanda Mahārāja's herd of cows. He is Govinda (the giver of pleasure to the cows, *gopas*, and *gopīs*) and Mādhava (the consort of the topmost Lakṣmī). He is a butter thief and the beautiful cowherd boy of Nanda.

yāmuna-taṭa-cara, gopī-vasana-hara,
rāsa-rasika kṛpāmaya
śrī rādhā-vallabha, vṛndāvana-naṭavara,
bhakativinoda āśraya (4)

He wanders along the banks of the Yamunā River, and He is the thief of the young *gopīs'* clothes. He is the enjoyer of the *rasa* of the *rāsa* dance. He is full of mercy. He is the beloved of Śrīmatī Rādhikā, and He is the most expert dancer of Vṛndāvana. He is the shelter of Bhaktivinoda.

Śrī Gaura Ārati

Śrīla Bhaktivinoda Ṭhākura

jaya jaya gorācā̃dera āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā (1)

All glories, all glories to the beautiful *ārati* ceremony of Śrī Gaura-candra, performed in a forest on the banks of the Jāhnavī (Gaṅgā) River. It attracts the minds of everyone in the universe.

dakṣiṇe nitāicā̃da, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara (2)

On the right [of Gaurāṅga] is the moonlike Nityānanda Prabhu, and on the left is Gadādhara Paṇḍita. Nearby are Advaita Ācārya and Śrīvāsa Paṇḍita, who holds an umbrella [over the Lord's head].

bôsiyāche gorācā̃da ratna-siṁhāsane
ārati karena brahmā-ādi deva-gaṇe (3)

Śrī Gaura-candra is seated on a jeweled throne, and Lord Brahmā and the other demigods perform His *ārati.*

narahari-ādi kôri' cāmara ḍhulāya
sañjaya-mukunda vāsu-ghoṣa-ādi gāya (4)

Narahari Sarakāra and others fan the Lord with *cāmaras,* while Sañjaya Paṇḍita, Mukunda Daṭṭa, Vāsudeva Ghoṣa, and others sing [His glories].

śaṅkha bāje, ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla (5)

The resonating conch, the ringing bell, the chiming *karatālas,* and the sweet rhythm of the *mṛdaṅga* converge together to create the topmost *rasa.*

bahu-koṭī candra ĵini' vadana ujjvala
gala-deśe vana-mālā kare jhalamala (6)

Śrī Gaura's brilliant face conquers [the glow of] many millions of moons, and the garland of forest flowers about His neck glimmers splendidly.

śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada (7)

Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni become choked with *prema*. Thus, Bhaktivinoda Ṭhākura beholds the glories of Śrī Gaurāṅga.

Śrī Yugala Ārati

Śrīla Bhaktivinoda Ṭhākura

jaya jaya rādhā-kṛṣṇa-ĵugala-milana
ārati karôye lalitādi sakhī-gaṇa (1)

All glories, all glories to the meeting of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. The *sakhīs*, led by Lalitā-devī, perform Their *ārati* ceremony.

madana-mohana-rūpa tri-bhaṅga-sundara
pītāmbara śikhi-puccha-cūḓā manohara (2)

The beautiful threefold bending form of Kṛṣṇa, the enchanter of Cupid, wears yellow silk garments and a crown of peacock feathers, captivating the minds of all.

lalita-mādhava-bāme vṛṣabhānu-kanyā
nīla-vasanā gaurī rūpe guṇe dhanyā (3)

To the left of the charming Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā. She wears blue garments, Her complexion is the color of molten gold, and She is well endowed with beauty and other fine qualities.

nānā-vidha alaṅkāra kare jhalamala
hari-mano-vimohana vadana ujjvala (4)

She is adorned with various ornaments that sparkle and shimmer. Her radiant face enchants the mind of Śrī Hari.

viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī ĵatô cāmara ḍhulāya (5)

The *sakhīs*, led by Viśākhā-devī, sing in various melodies, while other *priya-narma-sakhīs* fan the Divine Couple with *cāmaras*.

śrī rādhā-mādhava-pada-sarasija-āśe
bhakativinoda sakhī-pade sukhe bhāse (6)

Hoping to attain the lotus feet of Śrī Śrī Rādhā-Mādhava, Bhaktivinoda happily floats in happiness at the lotus feet of the *sakhīs*.

TULASĪ ĀRATI

Śrī Tulasī Parikramā and Ārati (1)

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

[For *tulasī* and *mandira parikramā* after *maṅgala-ārati*, turn to page 150. For *tulasī* and *mandira parikramā* after morning class, turn to page 148.]

namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)
(vraje) rādhā-kṛṣṇa nitya-sevā—'ei abhilāṣī' (1)

O Śrīmatī Tulasī-devī, you are very dear to Kṛṣṇa. Desiring to attain eternal service to Śrī Śrī Rādhā-Kṛṣṇa (in Vraja), I repeatedly offer my obeisances unto you.

ĵe tomāra śaraṇa laya', sei kṛṣṇa-sevā pāya
'kṛpā kôri' karô tā're vṛndāvana-vāsī (2)

Whoever takes shelter of you attains service to Śrī Kṛṣṇa. Being merciful upon him, you make that person a resident of Vṛndāvana.

tomāra caraṇe dhôri, more anugata kôri'
gaurahari-sevā-magna rākhô divā-niśi (3)

I humbly clasp your lotus feet. May you make me your intimate follower. Keep me immersed in service to Śrī Gaurahari, day and night.

dīner ei abhilāṣa, māyāpure dio vāsa
aṅgete mākhibô sadā dhāma-dhūli-rāśi (4)

It is the aspiration of this fallen soul that you grant me residence in Māyāpura, where I will always smear the dust of the holy abode on my body.

tomāra ārati lāgi', dhūpa, dīpa, puṣpa māgi
mahimā bākhāni ebe—hao more khuśī (5)

For your *ārati*, I will beg incense, ghee lamp, and flowers. I now sing your glories, so please be happy with me.

jagatera ĵatô phula, kabhu nahe samatula
sarva-tyaji' kṛṣṇa tava (patra) mañjarī-vilāsī (6)

Of all the flowers within the universe, none is your equal. Forsaking them all, Kṛṣṇa performs pastimes only with your *mañjarīs* (and leaves).

ogo vṛnde mahārāṇī! (kṛṣṇa-bhakti pradāyinī!)
tomāra pādapa-tale, deva-ṛṣi kutūhale
sarva-tīrtha la'ye tā̃'rā hana adhivāsī (7)

O Vṛndā Mahārāṇī, bestower of *kṛṣṇa-bhakti*! The demigods and sages, along with all the holy places, joyfully reside at your feet.

śrī keśava ati dīna, sādhana-bhajana-hīna
tomāra āśraye sadā nāmānande bhāsi (8)

Although Śrī Keśava is extremely fallen and devoid of *sādhana* and *bhajana*, having taken your shelter, he always floats in the bliss of the holy name.

Śrī Tulasī Parikramā and Ārati (2)

Kṛṣṇadāsa

namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)
(vraje) rādhā-kṛṣṇa-sevā pābô ei abhilāṣī (1)

O Tulasī, beloved of Kṛṣṇa, I repeatedly offer my obeisances unto you. My cherished desire is to attain the service of Śrī Śrī Rādhā-Kṛṣṇa.

ĵe tomāra śaraṇa laya, tāra vāñchā pūrṇa haya
kṛpā kôri' karô tā're vṛndāvana-vāsī (2)

Whoever takes shelter of you has all his wishes fulfilled. Being merciful upon him, you make him a resident of Vṛndāvana.

mora ei abhilāṣa, vilāsa-kuñje dio vāsa
nayane heribô sadā ĵugala-rūpa-rāśi (3)

It is my cherished desire that you grant me residence in the pleasure groves of Vṛndāvana. Then my eyes shall always behold the abundant beauty of the Divine Couple.

ei nivedana dharô, sakhīra anugata karô
sevā adhikāra diyā karô nija-dāsī (4)

Please accept this heartfelt prayer and make me a follower of the cowherd damsels of Vraja. Give me the qualification to perform devotional service and make me your own maidservant.

dīna kṛṣṇadāsa kaya, ei ĵenô mora haya
śrī rādhā-govinda-preme sadā ĵenô bhāsi (5)

The fallen Kṛṣṇadāsa prays, "May I always be immersed in *prema* for Śrī Śrī Rādhā-Govinda."

The Glories of

Mahā-prasāda

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

***Skanda Purāṇa* (*Utkala-khaṇḍa*)**

Those who have very few pious activities to their credit can never develop faith in *mahā-prasāda*, in Śrī Govinda, in the holy name of the Lord, or in the Vaiṣṇavas.



Bhāi-re! Śarīra Avidyā-jāla

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati, lobhamaya sudurmati,
tā'ke ĵetā kaṭhina saṁsāre (1)

O brothers! The material body is a web of ignorance and its inert senses are the cause of its ruination, for they throw the soul into the ocean of material enjoyment. Among the senses, the tongue is the most greedy and wicked; it is very difficult to conquer in this world.

kṛṣṇa baḍô dayāmaya, kôribāre jihvā jaya,
sva-prasād-anna dilā bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍākô caitanya-nitāi (2)[3]

Kṛṣṇa is so merciful that He has given us His own food remnants to help us conquer the tongue, O brothers. Honor these nectarean foods, sing the glories of Rādhā and Kṛṣṇa, and with *prema* call out, "Caitanya! Nitāi!"

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3 After reciting this song sing:

preme bhare ḍākô re!
dayāla nitāi-caitanya bôle, preme bhare ḍākô re!
jaya nitāi jaya gaura jaya nitāi jaya gaura!
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
nitāi gaura haribol haribol haribol haribol!

Then recite *jaya-dhvani* and honor *mahā-prasada.*

Bhāi-re! Eka-dina Śāntipure

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
eka-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane bôsilô
śāka kôri' āsvādana, prabhu bôle—"bhakta-gaṇa,
ei śāka kṛṣṇa āsvādilô (1)

O brothers! One day at Śrī Advaita Prabhu's house in Śāntipura, the two Lords (Śrī Caitanya and Śrī Nityānanda) sat for lunch. Upon tasting the *śāk* (leafy green vegetable preparation), Lord Caitanya said, "O devotees, this *śāk* has certainly been enjoyed by Kṛṣṇa!

"henô śāka-āsvādane, kṛṣṇa-prema āise mane,
sei preme karô āsvādana
jaḍa-buddhi parihari', prasāda bhojana kôri',
'hari hari' bôlô sarva-jana" (2)

"Upon one's tasting this *śāk*, *kṛṣṇa-prema* arises in one's heart. Relish this *śāk* with love. Forgetting your materialistic conceptions and taking the Lord's remnants, all of you just chant, `Hari! Hari!' "

Bhāi–re! Śacīra Aṅgane Kabhu

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
śacīra aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna karena bhojana
khāite khāite tā̃'ra, āilô prema sudurbāra,
bôle, "śunô sannyāsīra gaṇa (1)

O brothers! Once, Śrīla Mādhavendra Purī was taking *prasādam* at Mother Śacī's house. As he ate, overwhelming *prema* rose within him, and he exclaimed, "Attention, all renunciants!

"mocā-ghaṇṭa phula-baḓi, ḓāli-ḓālnā-caccaḓi,
śacī-mātā kôrilô randhana
tā̃'ra śuddhā bhakti heri', bhojana kôrilô hari,
sudhā-sama e anna-vyañjana (2)

"Mother Śacī has cooked [various delicacies such as] *mocā-ghaṇṭa* (moist curry made with banana flowers), *phula-baḓi* (edible flowers dipped in batter and fried), *ḓāli* (dahl), *ḓālnā* (soup made with lentils and vegetables), and *caccaḓi* (dry curried vegetables). Seeing her pure devotion, Śrī Hari personally ate these [foodstuffs]. These rice and vegetable preparations are like ambrosia.

"yoge yogī pāya ĵāhā, bhoge āja ha'be tāhā,
hari bôli' khāo sabe bhāi
kṛṣṇera prasāda-anna, tri-jagat kare dhanya,
tripurāri nāce ĵāhā pāi" (3)

"Whatever results *yogīs* obtain by their practice of *yoga* will be obtained today by taking these remnants of the Lord. O brothers, simply chant, "Hari!" and eat. The three worlds are made glorious by the food remnants of Śrī Kṛṣṇa. Having obtained these remnants, Śrī Tripurāri (Śiva) dances in ecstasy."

Bhāi-re! Śrī-Caitanya Nityānanda

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
śrī caitanya-nityānanda, śrīvāsādi bhakta-vṛnda,
gaurīdāsa paṇḍitera ghare
luci-cini, kṣīra, sāra, miṭhāi, pāyasa āra,
piṭhā-pānā āsvādana kare (1)

O brothers! Once, at the house of Gaurīdāsa Paṇḍit, Śrī Caitanya, Śrī Nityānanda, and Their devotees, headed by Śrīvāsa Ṭhākura, were relishing [various Bengali sweets such as] *luci-cini* (white-flour *purīs* dusted with sugar), *kṣīra* (sweetened condensed milk), *sāra* (thick cream), *miṭhāi* (sweet meats), *pāyasa* (sweet rice), and *piṭhā-pānā* (coconut cake rolls in sweetened condensed milk).

mahāprabhu bhakta-gaṇe, parama ānanda-mane,
ājñā dilô kôrite bhojana
kṛṣṇera prasāda-anna, bhojane hôiyā dhanya,
kṛṣṇa bôli' ḍāke sarva-jana (2)

Mahāprabhu, feeling supreme bliss within His heart, ordered all devotees to eat. Blessed by taking Śrī Kṛṣṇa's remnant grains, everyone chanted the holy names of Kṛṣṇa out loud.

Bhāi-re! Eka-dina Nīlācale

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
eka-dina nīlācale, prasāda-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-caitanya
bôlilena—"bhakta-gaṇe, khecarānna śuddha-mane,
sevā kôri' hao āja dhanya (1)

O brothers! One day in Jagannātha Purī, at the time of honoring the Lord's *prasāda*, Mahāprabhu Śrī Kṛṣṇa Caitanya proclaimed, "O devotees, may you become blessed today by honoring the *khicuḍi* (rice and lentils cooked together) of the Lord in a pure state of mind.

"khecarānna piṭhā-pānā, apūrba prasāda nānā,
jagannātha dilô tomā sabe
ākaṇṭha bhojana kôri', bôlô mukhe hari hari,
avidyā-durita nāhi rabe (2)

"Lord Jagannātha has given you many varieties of extraordinary *prasāda*, such as *khicuḍi* and *piṭhā-pānā* (coconut cake rolls in sweetened condensed milk). Take this *prasāda* until you are filled to the neck, and with your mouth chant, 'Hari! Hari!' Ignorance and sin will not be able to remain.

"jagannātha-prasādānna, viriñci-śambhura mānya,
khāile prema hôibe udaya
emôna durlabha dhana, pāiyāchô sarva-jana,
jaya jaya jagannātha jaya" (3)

"The food remnants of Lord Jagannātha are worshipful for Lord Brahmā and Lord Śiva. Upon eating these remnants, *prema* will arise in the heart. All of you have obtained such a rare treasure. All glories, all glories to Lord Jagannātha! All glories!"

Bhāi–re! Rāma–Kṛṣṇa Gocāraṇe

Śrīla Bhaktivinoda Ṭhākura

bhāi-re!
rāma-kṛṣṇa gocāraṇe, ĵaibena dūra vane,
eta cinti' yaśodā-rohinī
kṣīra, sāra, chānā, nanī, du'jane khāoŵānô āni',
vātsalye ānanda mane gaṇi' (1)

O brothers! Knowing that Balarāma and Kṛṣṇa will go to distant forests to tend Their cows, Mother Yaśodā and Mother Rohiṇī brought *kṣīra* (sweetened condensed milk), *sāra* (thick cream), *chānā* (milk curd), and *nanī* (fresh butter) to feed the two boys. In this way their hearts filled with the ecstasy of motherly affection.

bayasya rākhāla-gaṇe, khāya rāma-kṛṣṇa sane,
nāce gāya ānanda-antare
kṛṣṇera prasāda khāya, udara bhôriyā ĵāya,
'āra deo' 'āra deo' kare (2)

All the companion cowherd boys take lunch with Balarāma and Kṛṣṇa. They dance and sing, feeling inner bliss. They eat Kṛṣṇa's remnants and their bellies become full, but still they exclaim, "Give us more! Give us more!"

Śrī Ekādaśī

ŚRĪMAN MAHĀPRABHU'S OBSERVANCE OF ŚRĪ HARI-VĀSARA[4]

Śrī Hari-vāsare Hari-kīrtana-vidhāna

From Śrīla Vṛndāvana dāsa Ṭhakura's
***Śrī Caitanya-bhāgavata, Madhya-khaṇḍa,* Chapter Eight**
(to be sung on Ekādaśī)

śrī hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa (1) (verse 138)

On Ekādaśī, after decreeing *hari-kīrtana*, Mahāprabhu, who is the life and soul of the universe, begins to dance in ecstasy.

puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhilô kīrtana-dhvani 'gopāla' 'govinda' (2) (verse 139)

In the courtyard of the virtuous Śrīvāsa, the auspicious sounds of *kīrtana*—Gopāla! Govinda!—reverberates loudly.

mṛdaṅga-mandirā bāje śaṅkha-karatāla
saṅkīrtana-saṅge saba hôilô miśāla (3) (verse 188)

The sounds of the *mṛdaṅga*, *mandirā* (small, cup-shaped cymbals), conch, and *karatāla* all blend nicely with the *saṅkīrtana*.

brahmāṇḍa bhedilô dhvani pūriyā ākāśa
caudikera amaṅgala ĵāya saba nāśa (4) (verse 189)

The thunderous sound penetrates the universe, filling the whole sky. Everything inauspicious in all four directions is annihilated.

4 The phrase *śrī hari-vāsara* means 'the day of Lord Hari.' In other words, it refers to Ekādaśī, Dvādaśī, or the appearance day of the Lord.

ūṣaḥ-kāla hôite nṛtya kare viśvambhara
ĵūtha ĵūtha hôilô ĵatô gāyana sundara (5) (verse 140)

At dawn, Viśvambhara dances while the [*kīrtana*] groups formed sing charmingly.

śrīvāsa-paṇḍita loĩyā eka sampradāya
mukunda lôiyā āra jana-katô gāya (6) (verse 141)

One group is with Śrīvāsa Paṇḍita, and many others sing with Mukunda Datta.

lôiyā govinda ghoṣa āra katô jana
gauracandra-nṛtye sabe karena kīrtana (7) (verse 142)

There are many more with Govinda Ghoṣa. As Gaura-candra dances, everyone performs *kīrtana*.

dhôriyā bulena nityānanda-mahābalī
alakṣite advaita layena pada-dhūli (8) (verse 143)

The mighty Nityānanda Prabhu holds onto Mahāprabhu and gently strokes Him, while Advaita Ācārya secretly takes His foot dust.

gadādhara-ādi ĵatô sajala-nayane
ānande vihvala hôilô prabhura kīrtane (9) (verse 144)

Their eyes brimming with tears, Gadādhara and others become overwhelmed in transcendental happiness, due to Mahāprabhu's *kīrtana*.

ĵakhôna uddaṇḍa nāce prabhu viśvambhara
pṛthivī kampita haya, sabe pāya ḍara (10) (verse 166)

When Viśvambhara dances with great force, the Earth trembles and everyone becomes afraid.

kakhôno vā madhura nācaye viśvambhara
ĵenô dekhi nandera nandana naṭavara (11) (verse 167)

Sometimes Viśvambhara dances so sweetly that He appears to be the son of Nanda, the best of dancers.

aparūpa kṛṣṇāveśa aparūpa nṛtya
ānande nayana bhôri' dekhe saba bhṛtya (12) (verse 227)

Their eyes filled with joy, Mahāprabhu's servants observe His unprecedented love for Śrī Kṛṣṇa and His incomparably beautiful dancing.

nijānande nāce mahāprabhu viśvambhara
caraṇera tāla śuni ati manohara (13) (verse 200)

Mahāprabhu Viśvambhara dances, rejoicing in His own transcendental happiness. The rhythmic sound of His lotus feet is extremely captivating.

bhāva-bhare mālā nāhi rahaye galāya
chiṇḍiyā paḏaye giyā bhakatera pāya (14) (verse 201)

Under the weight of His ecstatic emotions, His garland is unable to remain around His neck. Breaking apart, it falls at the feet of the devotees.

catur-dike śrī hari-maṅgala-saṅkīrtana
mājhe nāce jagannātha-miśrera nandana (15) (verse 192)

The auspiciousness of *śrī harināma saṅkīrtana* spreads in all four directions as the son of Jagannātha Miśra dances in the midst [of the devotees].

ĵā̃'ra nāmānande śiva vasana nā jāne
ĵā̃'ra ĵaśe nāce śiva, se nāce āpane (16) (verse 193)

Absorbed in the bliss of Śrī Hari's name, Śiva becomes oblivious to his own clothing. He whose glories impel Śiva to dance in ecstasy also dances Himself.

ĵā̃'ra nāme vālmīki hôilā tapodhana
ĵā̃'ra nāme ajāmila pāilô mocana (17) (verse 194)

By His name, Vālmīki achieved the wealth of austerity, and by His name, Ajāmila received deliverance.

ĵā̃'ra nāma śravaṇe saṁsāra-bandha ghuce
henô prabhu avatari' kali-yuge nāce (18) (verse 195)

By hearing His name, the bindings of the material world are destroyed. That Lord, having descended, dances in the age of Kali.

ĵā̃'ra nāma gāi' śuka-nārada beḓāya
sahasra-vadana prabhu ĵā̃'ra guṇa gāya (19) (verse 196)

His name is chanted by Śukadeva and Nārada as they wander about. His glories are sung by the Lord of innumerable mouths [Śrī Anantadeva].

sarva mahā-prāyaścitta ĵe prabhura nāma
se-prabhu nācaye, dekhe ĵatô bhāgyavān (20) (verse 197)

His name constitutes the highest form of atonement. That Lord dances while those who are supremely fortunate look on.

prabhura ānanda dekhi' bhāgavata-gaṇa
anyonye galā dhôri' karôye krandana (21) (verse 186)

Seeing Mahāprabhu's transcendental bliss, the associates of the Lord embrace each other and weep.

sabāra aṅgete śobhe śrī candana-mālā
ānande gāyena kṛṣṇa-rase hôi' bholā (22) (verse 187)

Sandal paste and garlands grace everyone's bodies. They sing in great bliss, forgetting their own selves, due to immersion in *kṛṣṇa-rasa.*

ĵateka vaiṣṇava saba kīrtana-āveśe
nā jāne āpana deha, anya jana kise (23) (verse 232)

Entranced in *kīrtana*, all the Vaiṣṇavas lose complete sense of their own bodies and of everyone around them.

"jaya kṛṣṇa-murāri-mukunda-vanamālī!"
ahar-niśa gāya sabe hôi' kutūhalī (24) (verse 276)

Delighted, everyone sings day and night, "Jaya Kṛṣṇa, Murāri, Mukunda, Vanamālī!"

ahar-niśa bhakta-saṅge nāce viśvambhara
śrānti nāhi kāro, sabe sattva-kalevara (25) (verse 277)

Day and night, Viśvambhara dances with the devotees, but they never become fatigued, because their bodies are fully transcendental.

ei mata nāce mahāprabhu viśvambhara
niśi avaśeṣa mātra se eka prahara (26) (verse 281)

In such a manner, Mahāprabhu Viśvambhara dances the entire night, except for one *prahara*[5] [during which He sleeps].

ei mata ānanda haya navadvīpa-pure
prema-rase vaikuṇṭhera nāyaka bihare (27) (verse 324)

In this way, transcendental happiness arises in the land of Navadvīpa as the hero of Vaikuṇṭha sports in *prema-rasa.*

e-sakala puṇya kathā ĵe kare śravaṇa
bhakta-saṅge gauracandre rahu tā'ra mana (28) (verse 325)

Gaura-candra and His associates remain in the hearts of those who hear this entire auspicious description.

śrī kṛṣṇa-caitanya-nityānanda-cā̃da jāna
vṛndāvana dāsa tachu pada-ĵuge gāna (29) (verse 326)

Vṛndāvana dāsa offers this song at the lotus feet of Śrī Kṛṣṇa Caitanya and the moon-like Nityānanda Prabhu.

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5 Measure of time equal to three hours.

Sanskrit Stotras[1]

ŚRĪ ŚRĪ GURU-GAURĀṄGA

Śrī Gurvāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam (1)

To deliver the living beings scorched by the blazing forest fire of material existence, *śrī gurudeva*, who is an ocean of auspicious qualities, manifests like a condensed cloud of mercy. I adore the lotus feet of that *śrī gurudeva*.

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan manaso rasena
romañca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam (2)

His heart intoxicated in the *prema-rasa* of Śrīman Mahāprabhu's *kīrtana*, *śrī guru* dances, sings, and plays various instruments. Becoming intoxicated by love, his hair stands on end, he shivers, and sheds torrents of tears. I adore the lotus feet of that *śrī gurudeva*.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam (3)

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1 Words in parenthesis in the Sanskrit Stotras section are from the explanations of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and other previous *ācāryas*.

Śrī gurudeva always worships and serves *śrī vigraha*, dressing and decorating Them in varieties of raiments and ornaments (that stimulate Their *śṛṅgāra-rasa*) and performing other services such as cleansing the temple. He also engages the devotees (under his guidance) in these services. I adore the lotus feet of that *śrī gurudeva*.

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam (4)

Śrī guru feels much contentment in satisfying Śrī Hari's devotees with the four kinds of *bhagavat-prasāda*—that which is chewed, sucked, licked, and drunk. (By honoring such *prasāda*, material life is destroyed and true satisfaction, or the bliss of *prema*, is attained.) I adore the lotus feet of that *śrī gurudeva*.

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam (5)

At every moment, *śrī gurudeva* is experiencing intense greed in his heart to relish the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava. I adore the lotus feet of that *śrī gurudeva*.

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam (6)

In carrying out the *sakhīs'* arrangements for the perfection of Śrī Śrī Rādhā-Kṛṣṇa's amorous pastimes within the groves of

Vṛndāvana, *śrī guru* is masterfully adept and thus especially dear to Them. I adore the lotus feet of that *śrī gurudeva*.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam (7)

Scriptures unanimously proclaim *śrī guru* to be *sākṣāt-hari*, directlly Śrī Hari. This is a fact jointly corroborated by all saintly persons. Yet at the same time, *śrī guru* is very dear to Bhagavān. I adore the lotus feet of that *śrī gurudeva* (who is inconceivably one with and different from Bhagavān).

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam (8)

Solely by the mercy of *śrī guru* one can receive the mercy of Bhagavān; without it, one cannot make any advancement. Meditate on and sing *śrī guru's* glories at the three sacred junctions of the day. I adore the lotus feet of that *śrī gurudeva*.

śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yas tena vṛndāvana-nātha-sākṣāt-
sevaiva labhyā januṣo 'nta eva (9)

That person who, during *brāhma-muhūrta*, loudly and attentively recites this *Guruvāṣṭakam* is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the life and soul of Vṛndāvana, at the end of his current life (upon attaining *vastu-siddhi*, his eternal spiritual form).

Śrī Keśavācāryāṣṭakam

Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja

nama oṁ viṣṇu-pādāya ācārya-siṁha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine (1)

I offer *praṇāma* to the lion-like *ācārya*, *oṁ viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja...

śrī sarasvaty abhīpsitaṁ sarvathā suṣṭhu-pāline
śrī-sarasvaty-abhinnāya patitoddhāra-kāriṇe (2)

...who resolutely protects in every way the mission to fulfill the heartfelt desires of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Being non-different from Śrīla Sarasvatī Ṭhākura, he is the cause of the fallen souls' deliverance.

vajrād api kaṭhorāya cāpasiddhānta-nāśine
satyasyārthe nirbhīkāya kusaṅga-parihāriṇe (3)

He is more devastating than a thunderbolt in eradicating unauthorized philosophical conclusions, he is fearless in establishing the truth, and he removes all detrimental association.

atimartya-caritrāya svāśritānāṁ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (4)

He is a thoroughly transcendental personality, and he nurtures with great affection those who have taken shelter of him. He is always aggrieved to see the suffering of the conditioned *jīvas*, and he bestows *prema* for the glorious holy name.

viṣṇu-pāda-prakāśāya kṛṣṇa-kāmaika-cāriṇe
gaura-cintā-nimagnāya śrī-guruṁ hṛdi dhāriṇe (5)

He is a direct manifestation of Śrī Viṣṇu's lotus feet, and his only engagement is in fulfilling the desires of Śrī Kṛṣṇa. He is immersed

in meditation on Śrī Gaurāṅga, and he always keeps his own *guru* within his heart.

viśvaṁ viṣṇumayam iti snigdha-darśana-śāline
namas te gurudevāya kṛṣṇa-vaibhava-rūpiṇe (6)

Through his loving vision, he sees the presence of Viṣṇu everywhere. I offer *praṇāma* to Śrī Gurudeva, who is the embodiment of Śrī Kṛṣṇa's eminence.

śrī-śrī-gauḍīya-vedānta-samiteḥ sthāpakāya ca
śrī-śrī-māyāpura-dhāmnaḥ sevā-samṛddhi-kāriṇe (7)

He established Śrī Gauḍīya Vedānta Samiti, and he greatly enhanced the service to Śrī Māyāpura-dhāma.

navadvīpa-parikramā yenaiva rakṣitā sadā
dīnaṁ prati dayālave tasmai śrī-gurave namaḥ (8)

I offer *praṇāma* to Śrīla Gurudeva, who perennially protects the *parikramā* of Śrī Navadvīpa-dhāma and is forever merciful to fallen persons.

dehi me tava śaktis tu dīneneyaṁ suyācitā
tava pāda-sarojebhyo matir astu pradhāvitā (9)

O Gurudeva, please bestow your mercy upon this forlorn person, who always desires it in all respects, so that I may remain forever immersed in meditation on your lotus feet.

Śrī Prabhupāda-padma-stavakaḥ

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

sujanārbuda-rādhita-pāda-yugaṁ
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padaṁ
praṇamāmi sadā prabhupāda-padam (1)

His two lotus feet are worshiped by an unlimited number of saintly persons, and he is the most competent personality to lead the process of realization for this age, *nāma-saṅkīrtana*. His adorable lotus feet grant all kinds of benedictions and fearlessness. I forever offer *praṇāma* unto the feet of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

bhajanorjita-sajjana-saṅgha-patiṁ
patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padaṁ
praṇamāmi sadā prabhupāda-padam (2)

He is the leader of the assembly of saints who are powerful in *bhajana*. He is most compassionate to the fallen, as he is their sole refuge. His inconceivable feet deceive the cheaters. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

ati-komala-kāñcana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-candra-padaṁ
praṇamāmi sadā prabhupāda-padam (3)

His tall golden figure, which is very soft, mocks the pride of a golden lotus. His moonlike feet are worshiped by countless Cupids. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda. (3)

nija-sevaka-tāraka-rañji-vidhuṁ
vidhutāhita-huṅkṛta-siṁha-varam
varaṇāgata-bāliśa-śanda-padaṁ
praṇamāmi sadā prabhupāda-padam (4)

He is the pleasing moon for his servitor stars, and with the excellence of a roaring lion he removes inimical persons [causing them to flee in fear]. Choosing the shelter of his feet, the innocent attain auspiciousness. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

vipulī-kṛta-vaibhava-gaura-bhuvaṁ
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padaṁ
praṇamāmi sadā prabhupāda-padam (5)

He has widely spread the splendor of Śrī Gaurāṅga's holy abode, Śrī Navadvīpa-dhāma; he has specially glorified Śrī Gaurāṅga's mercy throughout the whole world; and he has bestowed Gaurāṅga's holy feet upon those who are most desperate for mercy. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

cira-gaura-janāśraya-viśva-guruṁ
guru-gaura-kiśoraka-dāsya-param
paramādṛta-bhaktivinoda-padaṁ
praṇamāmi sadā prabhupāda-padam (6)

He is the eternal refuge and universal *guru* for the devotees of Śrī Gaurāṅga. He is always dedicated to the service of his holy master, Śrīla Gaura-kiśora dāsa Bābājī, and he is the abode of utmost honor for the feet of Śrīla Bhaktivinoda Ṭhākura. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

raghu-rūpa-sanātana-kīrti-dharaṁ
dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam (7)

He shares renown with Raghunātha dāsa, Rūpa, and Sanātana Gosvāmīs and is glorified the world over for emulating the philosophical genius of Śrīla Jīva Gosvāmī. He shares friendship with Kṛṣṇadāsa Kavirāja Gosvāmī and Narottama dāsa Ṭhākura. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

kṛpayā hari-kīrtana-mūrti-dharaṁ
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ
praṇamāmi sadā prabhupāda-padam (8)

Out of mercy, he reveals himself as the embodiment of *hari-kīrtana*. He is an eternal associate of Lord Gaura, born to remove the great burden of the Earth. His nature is even more loving and affectionate than that of a father. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

śaraṇāgata-kiṅkara-kalpa-taruṁ
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padaṁ
praṇamāmi sadā prabhupāda-padam (9)

He is a desire tree (of benedictions) for his surrendered servants. His patience and benevolence put a tree to shame. His divine feet are worshiped by the best of those who offer benedictions. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

parahaṁsa-varaṁ paramārtha-patiṁ
patitoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam (10)

He is the best amongst *paramahaṁsas*. He holds the treasure of the ultimate objective of life (*kṛṣṇa-prema*). He accepts the dress of a *sannyāsī* to uplift the fallen souls. His feet are carefully served by the best among *sannyāsīs*. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

vṛṣabhānu-sutā-dayitānucaraṁ
caraṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam (11)

He is a most beloved attendant of the daughter of King Vṛṣabhānu. I have taken shelter of his feet by keeping their dust [on my head]. Those feet possess immense and astonishing power to purify. I forever offer *praṇāma* unto the feet of Śrīla Prabhupāda.

Śrī Ṣaḍ-gosvāmyaṣṭakam

Śrīla Śrīnivāsa Ācārya

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (1)

Perpetually immersed in singing, dancing, and heartfelt *kīrtana* [of the name, form, qualities, pastimes, associates, and realm] of Śrī Kṛṣṇa, the six Gosvāmīs embody the ocean of nectarean love. Dear to both gentlemen and ruffians, always engaged in pleasing activities, and completely free from envy, they are adored by all. They are the recipients of Śrī Caitanya's immense mercy, and they therefore remove the burden of the earth (through the distribution of *bhakti-rasa*). I worship [the six Gosvāmīs:] Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha Bhaṭṭa, Śrī Raghunātha dāsa, Śrī Jīva, and Śrī Gopāla Bhaṭṭa.

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (2)

They are uniquely expert in ascertaining the essence of all revealed scriptures, and they establish the supreme occupation of the soul (*bhagavad-bhakti*). They are the true benefactors of the people, worshipful for the three worlds, and affectionate to those who have taken shelter of them. Due to the bliss of *bhajana* of the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, they have become like intoxicated honeybees. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmṛtaiḥ
ānandāmbudhi-vardhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (3)

They are enriched with deep faith in the process of describing the various qualities of Śrī Gaurāṅga. They nullify the great distress generated from the sinful activities of embodied beings by showering on them nectarean songs about Govinda. They are especially expert in expanding the ocean of bliss, and they rescue all from impersonalism (by imparting the secrets of *bhakti*). I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (4)

They fully abandoned at once the association of kingly aristocracy, deeming it insignificant, and out of compassion they humbly wore only loincloths and ragged quilts. Thereafter, they repeatedly immersed themselves in the delightful, billowing waves in the nectarean ocean of *rasa*—the *bhāvas* felt by the *gopīs*. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśaṁ prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (5)

Crowded with sweetly cooing cuckoos, swans, and cranes, as well as groups of peacocks, Vṛndāvana is shining beautifully with trees that have many varieties of gems inlaid beneath their roots. There, day and night, the Gosvāmīs intensely worship Śrī Śrī Rādhā-Kṛṣṇa, thus endowing all *jīvas* with the ultimate benefit of life. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (6)

They would pass their time by daily chanting a fixed number of holy names, singing particular songs, and offering regulated obeisances [to saints, deities, and the Lord's pastime places]. Thus they fully conquered the urges of eating, sleeping, recreation, and so forth. Always considering themselves to be unlimitedly lowly and insignificant, they became enchanted in sweet rapture by remembering Śrī Śrī Rādhā-Kṛṣṇa's qualities. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ bhāvābhibhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (7)

Wandering along the banks of Rādhā-kuṇḍa or the Yamunā, and sometimes at Vaṁśīvaṭa, they would be forever seized by limitless transcendental states, intoxicated by the utter madness of *prema*. Overwhelmed with *bhāva*, they would jubilantly sing about the exalted qualities of Śrī Hari. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (8)

"O Rādha, Queen of Vṛndāvana! O Lalitā! O son of Nanda Mahārāja! Where are You? Are You beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are you in the forests on the banks of the Kālindī?" Thus calling out, greatly overwhelmed in separation, they would wander throughout the length and breadth of Vraja-maṇḍala. I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

Śrī Nityānandāṣṭakam

Śrīla Vṛndāvana dāsa Ṭhākura

śarac-candra-bhrāntiṁ sphurad-amala-kāntiṁ gaja-gatiṁ
hari-premonmattaṁ dhṛta-parama-sattvaṁ smita-mukham
sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (1)

The sphere of His bright face resembles a wandering autumnal moon, His pure complexion glistens, His gait is like that of an elephant, He is utterly intoxicated in *kṛṣṇa-prema*, and He is the personification of pure spiritual energy (*viśuddha-sattva*). His face is smiling, His eyes are ever rolling, His hand holds a staff, and (by the performance of *nāma-saṅkīrtana*) He dispels the forces of Kali. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

rasānām āgāraṁ svajana-gaṇa-sarvasvam atulaṁ
tadīyaika-prāṇa-pratima-vasudhā-jāhnavā-patim
sadā premonmādaṁ param-aviditaṁ manda-manasāṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (2)

He is the abode of all *rasas*, He is everything to His devotees, He is beyond compare, and He is the dear husband of Vasudhā and Jāhnavā-devī, who are His very life. He is always maddened in *prema*, and He is unknown only to those of mundane intelligence. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

śacī-sūnu-preṣṭhaṁ nikhila-jagad-iṣṭaṁ sukha-mayaṁ
kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam
harer ākhyānād vā bhava-jaladhi-garvonnati-haraṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (3)

He is most dear to Mother Śacī's son, He is worshiped by the entire universe, and He is forever filled with joy. By His unbounded

mercy, He rescues the souls drowning in this age of Kali, and by performing *śrī harināma-saṅkīrtana*, He evaporates the swelling pride in this ocean of mundane existence. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

aye bhrātar nṛṇāṁ kali-kaluṣiṇāṁ kiṁ nu bhavitā
tathā prāyaścitaṁ racaya yad anāyāsata ime
vrajanti tvām itthaṁ saha bhagavatā mantrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (4)

"O My brother [Gaurāṅga], contaminated by the vices of Kali-yuga, what will become of mankind?" He thus advises the Supreme Lord, Śrī Kṛṣṇa Caitanya, "Please devise a purificatory method whereby they can easily attain Your shelter." I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

yatheṣṭaṁ re bhrātaḥ! kuru hari-hari-dhvānam aniśaṁ
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛhaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (5)

"O brothers, simply chant incessantly the names of Śrī Hari, and let the responsibility of delivering you from the ocean of repeated birth and death rest upon Me." While traveling constantly, He approached the door of every home, declaring this with outstretched arms. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

balāt saṁsārāmbhonidhi-haraṇa-kumbhodbhavam aho!
satāṁ śreyaḥ-sindhūnnati-kumuda-bandhuṁ samuditam
khala-śreṇī-sphūrjat-timira-hara-sūrya-prabham ahaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (6)

How astonishing! He is [just like] Agastya Muni [who once swallowed the entire ocean], forcibly swallowing the ocean of repeated birth and death. He is the rising moon that causes the ocean of saintly persons' good fortune to swell. He is the brilliant

sun, blazing before the multitude of rogues and dispelling the darkness of their ignorance. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
vrajantaṁ paśyantaṁ svam api nadayantaṁ jana-gaṇam
prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaṁ prakalanād
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (7)

Dancing, singing, and calling out the names of Śrī Hari, He roams each and every path, and inspires the passerby and His own people to sing and dance. He casts upon the saintly a glance from the corners of His merciful eyes. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

su-bibhrāṇaṁ bhrātuḥ kara-sarasijaṁ komalataraṁ
mitho vaktrālokocchalita-paramānanda-hṛdayam
bhramantaṁ mādhuryair ahaha! madayantaṁ pura-janān
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (8)

He gently held the supremely soft lotus hand of His brother, Their hearts soaring upward in the highest bliss as They gazed at each others' faces. As He wandered here and there, He delighted the townspeople with His sweetness. I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree.

rasānām ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanaṁ
rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
paraṁ nityānandāṣṭakam idam apūrvaṁ paṭhati yas
tad-aṅghri-dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye (9)

May Śrī Nityānanda Prabhu's two lotus feet brilliantly manifest in the hearts of those who recite this unprecedented and supremely potent *Nityānandāṣṭakam*, which is the reservoir of *rasa*, the treasure of exalted *rasika* Vaiṣṇavas, and the abode of the essence of *bhakti-rasa*. It bestows liberation upon all fallen souls who simply remember it.

Śrī Śacī-tanayāṣṭakam

Śrīla Sārvabhauma Bhaṭṭācārya

ujjvala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyā leśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (1)

His sublime body is brilliant with a golden hue, and He incessantly performs pastimes, overwhelmed by transcendental moods (the *bhāvas* of Śrīmatī Rādhikā). A minute particle of His mercy purifies all the three worlds. I offer *praṇāma* to the beautiful son of Mother Śacī.

gadgada-antara-bhāva-vikāraṁ
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (2)

Within His heart, transformations of *bhāvas* cause His voice to falter. His great roar strikes terror in the hearts of atheists, and His compassion nullifies the fear evoked by mundane existence. I offer *praṇāma* to the beautiful son of Mother Śacī.

aruṇāmbaradhara-cāru-kapolaṁ
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (3)

He wears cloth the saffron hue of the rising sun, and His cheeks are charming. His fingernails and toenails radiate a brilliance that eclipses the glory of the full moon, and He receives immense bliss by performing the *kīrtana* of His own names and virtues. I offer *praṇāma* to the beautiful son of Mother Śacī.

vigalita-nayana-kamala-jaladhāraṁ
bhūṣaṇa-nava-rasa-bhāva-vikāram
gati-ati-manthara-nṛtya-vilāsaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (4)

Streams of tears flow from His lotus eyes. His body is adorned with ever new transformations of *bhāva*, and in His pastimes of dance, His

movements flow most gently. I offer *praṇāma* to the beautiful son of Mother Śacī.

cañcala-cāru-caraṇa-gati-ruciram
mañjīra-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (5)

The restless movements of His beautiful feet are very attractive. Those two sweet feet are adorned with delightful, tinkling ankle bells. His cooling face reproaches the moon. I offer *praṇāma* to the beautiful son of Mother Śacī.

dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍaṁ
divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (6)

Around His waist, He wears a cloth belt for *kaupīnas* (*ḍora*), and He holds a *kamaṇḍalu* and a *daṇḍa*[2]. His divine body is crowned with a shaven head. With His *daṇḍa*, He vanquishes the sins of the wicked. I offer *praṇāma* to the beautiful son of Mother Śacī.

bhūṣaṇa-bhūraja-alakā-valitaṁ
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjvala-tilakaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (7)

His curling locks of hair are ornamented by the dust of the earth (which rises as He dances), and His captivating lips, crimson like *bimba* fruit, quiver. His body is adorned with bright *tilaka* made of Malaya sandalwood. I offer *praṇāma* to the beautiful son of Mother Śacī.

nindita-aruṇa-kamala-dala-nayanaṁ
ājānu-lambita-śrī-bhuja-yugalam
kalevara-kaiśora-nartaka-veśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (8)

2 *Kamaṇḍalu* and *daṇḍa*—the water pot and staff carried by mendicants.

The shape of His eyes challenges the elongated form of a reddish lotus petal. His beautiful arms extend down to His knees, and His form is graced with the attire of a youthful dancer. I offer *praṇāma* to the beautiful son of Mother Śacī.

Śrī Rādhā-Vinoda-bihārī-Tattvāṣṭakam

Why Śrī Kṛṣṇa Acquired a Bright Complexion

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

rādhā-cintā-niveśena / yasya kāntir vilopitā
śrī-kṛṣṇa-caraṇaṁ vande / rādhāliṅgita-vigraham (1)

I worship the lotus feet of that form of Śrī Kṛṣṇa who, by being absorbed in anxious thought of Śrīmatī Rādhārāṇī, has assumed Her golden feature.

[Śrī Kṛṣṇa's immersion in separation from Śrīmatī Rādhikā, who is in *māna* (jealous anger), intensifies to such a point that He assumes Her golden complexion. Alternately, *rādhāliṅgita* means He finally embraces Śrīmatī Rādhikā after Her *māna* is broken.]

sevya-sevaka-sambhoge / dvayor bhedaḥ kuto bhavet
vipralambhe tu sarvasya / bhedaḥ sadā vivardhate (2)

When the supreme object of loving service and the supreme loving servant merge in absolute love, how can any distinction be made between Them? But when They are separated, all of Their distinctions are continuously amplified.

[Śrī Kṛṣṇa is *sevyā*, the supreme object of service, and *bhoktā*, the supreme transcendental enjoyer; and Śrīmatī Rādhikā is *sevaka*, the supreme servant, and *bhogya*, the supreme transcendental object of His enjoyment. In *sambhoga*, transcendental union, They are *abheda*, non-different. However, in *vipralambha*, transcendental separation, Their *bheda*, or duality, in the form of unique qualities, is amplified more and more.]

cil-līlā-mithunaṁ tattvaṁ / bhedābhedam acintyakam
śakti-śaktimator aikyaṁ / yugapad vartate sadā (3)

The Divine Couple, who eternally engage in transcendental pastimes, comprise an existential reality that is inconceivably differentiated and non-differentiated, for the supreme potency and the supreme possessor of potency are always one with each other.

[*Para-tattva*, the supreme existential reality, is never without His energy, *śakti*. When *śakti* (potency) and *śaktimān* (the supreme source of all potency) have a single form, then *gaura-tattva*, the reality of Śrī Gaura-candra, is manifest. And when They are in two separate bodies, *līlā-puruṣottama* Śrī Kṛṣṇa enjoys unlimited transcendental pastimes with Śrīmatī Rādhikā.]

tattvam ekaṁ paraṁ vidyāl / līlayā tad dvidhā sthitam
gauraḥ kṛṣṇaḥ svayaṁ hy etad / ubhāv ubhayam āpnutaḥ (4)

One should know that the Absolute Truth, which is one without a second, has divided His pastimes into two parts. Gaura is Kṛṣṇa, and Kṛṣṇa is Gaura; hence both of Them are factually the original form of Godhead.

[Although the Supreme Absolute Truth is one, He has two sets of pastimes. In one, He is Śyāmasundara Śrī Kṛṣṇa, and in the other He is Śrī Gaurasundara. Śyāmasundara is Gaurasundara, and Gaurasundara is Śyāmasundara. Thus both of them are in fact Svayam Bhagavān, the Original Supreme Personality of Godhead from whom all other forms of God are manifest.]

sarve varṇāḥ yatrāviṣṭāḥ / gaura-kāntir vikāśate
sarva-varṇena hīnas tu / kṛṣṇa-varṇaḥ prakāśate (5)

Wherever all colors exist simultaneously, a golden hue is manifest. However, in the absence of all color, a black hue is manifest.

[According to natural science, when the entire visible light spectrum is present in naturally occurring proportions, as in the sun, a golden hue is manifest. In Sanskrit, this is called *gaura-kānti*. On the other hand, when all visible light is absent, a black hue is manifest. This is called *śyāma-kānti*.]

saguṇaṁ nirguṇaṁ tattvam / ekam evādvitīyakam
sarva-nitya-guṇair gauraḥ / kṛṣṇa rasas tu nirguṇaiḥ (6)

The Supreme Absolute Truth, which is one without a second, is both replete with qualities and devoid of qualities. All transcendental qualities are eternally manifest in Śrī Gaura. And the totality of transcendental humors, completely devoid of any mundane qualities, is manifest in Śrī Kṛṣṇa.

[The word *varṇa* (complexion) in the previous verse and the word *guṇa* (quality) in this verse establishes *śrī-gaura-tattva* to be as worshipful as *śrī-kṛṣṇa-tattva*. The Supreme Absolute Truth is both *saguṇa*, or possessed of all transcendental qualities, and *nirguṇa*, or devoid of all material qualities.]

śrī-kṛṣṇaṁ mithunaṁ brahma / tyaktvā tu nirguṇaṁ hi tat
upāsate mṛṣā vijñāḥ / yathā tuṣāvaghātinaḥ (7)

Those who give up this twofold form of Śrī Kṛṣṇa, the Supreme Absolute, and worship the undifferentiated, all-pervading impersonal existence are intelligently looking for rice in empty husks.

[Although someone may be learned in all scriptures, his endeavors to obtain *mukti* (impersonal liberation) by worshiping the impersonal *brahma* will only amount to fruitless labor. In other words, such a person is not intelligent at all.]

śrī vinoda-vihārī yo / rādhayā milito yadā
tadāhaṁ vandanaṁ kuryāṁ / sarasvatī-prasādataḥ (8)

By the mercy of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, I worship Śrī Vinoda-bihārī and Śrīmatī Rādhikā as They meet with one another.

[By the mercy of *śrī guru*, I am granted *darśana* (a transcendental vision) of the Divine Couple, Śrī Śrī Rādha-Vinoda-bihārī, at the time of Their transcendental meeting.]

iti tattvāṣṭakaṁ nityaṁ / yaḥ paṭhet śraddhayānvitaḥ
kṛṣṇa-tattvam abhijñāya / gaura-pade bhaven matiḥ (9)

Whoever recites this *aṣṭakam* every day, with great faith, will fully comprehend *kṛṣṇa-tattva* and become immersed in meditation on the lotus feet of Śrī Gaurasundara.

Śrī Gāndharvā-samprārthanāṣṭakam

Śrīla Rūpa Gosvāmī

vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpāṁ prasīda (1)

Within the pleasure-groves of Śrī Vṛndāvana, You and Śrī Kṛṣṇa constantly delight in amorous pastimes, enthralled like two intoxicated elephants. O Devī! Be pleased with me and mercifully grant me *darśana* of Your two lotus-like faces.

hā devi! kāku-bhara-gadgadayādya vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike! nija-gaṇe gaṇanāṁ vidhehi (2)

O Devī Gāndharvikā! In utter distress, falling to the ground like a rod, I implore you in a choked voice full of despair and pray at Your lotus feet: please be merciful to this fool and count me as one of Your own.

śyāme! ramā-ramaṇa-sundaratā-variṣṭha-
saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanuṁ kadāhaṁ
tvām indirā-virala-rūpa-bharāṁ bhajāmi? (3)

O Śyāmā! The entire world is enchanted by the beauty of Lakṣmī-Nārāyaṇa, but the beauty of You and Śyāma, who embraces You with His left arm, is super-excellent. When will I worship You, whose unique beauty is rare even for Lakṣmī-devī?

tvāṁ pracchadena mudira-cchavinā pidhāya
mañjīra-mukta-caraṇāṁ ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktaṁ kadā pramuditām abhisārayiṣye? (4)

O Devī! When (as Your *sakhī*) will I cover You in a rain-cloud-colored garment, remove the ankle bells from Your feet, and lead You, who are so full of delight, to a *kuñja* for a nocturnal rendezvous with Śrī Nanda-nandana?

kuñje prasūna-kula-kalpita-keli-talpe
saṁviṣṭayor madhura-narma-vilāsa-bhājoḥ
loka-trayābharaṇayoś caraṇāmbujāni
samvāhayiṣyati kadā yuvayor jano 'yam? (5)

Within a *kuñja*, on a pleasure-bed made of many types of flowers, You are both thoroughly absorbed in sweet, joking pastimes. Oh, when (at such a time) will this person massage Your lotus feet, which are the ornaments of the three worlds?

tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa
svedāmbu-cumbi-vadanāmburuha-śriyau vām
vṛndāvaneśvari! kadā taru-mūla-bhājau
samvījayāmi camarī-caya-cāmareṇa? (6)

O Vṛndāvaneśvarī! Due to the exertion of love-sports on the bank of Your pond, drops of perspiration caress the lotus faces of You and Your beloved. As You both relax (upon a jeweled *siṁhāsana*) in the shade of a tree, when will I fan Your bodies with a *cāmara*?

līnāṁ nikuñja-kuhare bhavatīṁ mukunde
citraiva sūcitavatī rucirākṣi! nāham
bhugnāṁ bhruvaṁ na racayeti mṛṣā-ruṣāṁ tvām
agre vrajendra-tanayasya kadā nu neṣye? (7)

(When You playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, "O Rūpa-mañjarī, why did you reveal My hiding-place to Kṛṣṇa?" I will then reply,) "O beautiful-eyed Rādhikā! It was Citra Sakhī, not I, who informed Mukunda of Your hiding place in the *kuñja*. Therefore, please do not frown and become unfairly angry with me." When will I thus beseech You in the presence of Vrajendra-nandana?

vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ
jitvonmadām adhika-darpa-vikāsi-jalpām
phullābhir ālibhir analpam udīryamāṇa-
stotrāṁ kadā nu bhavatīm avalokayiṣye? (8)

When, in a prankish mood, You defeat Vrajendra-nandana in a battle of words, You become exceedingly jubilant. You exult in the pride of Your oratory prowess as You are extolled by Your overjoyed *sakhīs*. When will I behold You in such a state?

yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ
sā preyasā saha sametya dhṛta-pramodā
tatra prasāda-laharīm urarī-karoti (9)

Anyone who takes shelter of Śrī Vṛṣabhānu-nandinī (Śrī Rādhikā) by regularly reciting this entreaty with great faith will surely please Her, along with Her beloved Śrī Kṛṣṇa, and thus become the recipient of the waves of Their profuse mercy.

Śrī Rādhā-prārthanā

Śrī Viṭhalācārya

kṛpayati yadi rādhā bādhitāśeṣa-bādhā
kim apara-viśiṣṭaṁ puṣṭi-maryādayor me
yadi vadati ca kiñcit smera-hāsodita-śrīr
dvija-vara-maṇi-paṅktyā mukti-śuktyā tadā kim (1)

If Śrī Rādhā is merciful to me, then unlimited obstacles [to my devotion] will be removed. There will be nothing superior for me to attain because I will have received the excellence offered by the paths of both *vaidhī* and *rāga*. And if She speaks something while smiling gently, thereby revealing the brilliance of the rows of Her beautiful pearl-like teeth, what significance will the oyster of liberation have?

śyāmasundara śikhaṇḍa-śekhara
smera-hāsa muralī-manohara
rādhikā-rasika māṁ kṛpā-nidhe
sva-priyā-caraṇa-kiṅkarīṁ kuru (2)

O Śyāmasundara! O You whose head is adorned with peacock feathers, whose face is graced with a laughing smile, whose *muralī* flute enchants the mind, and who are most expert in relishing *rasa* with Śrīmatī Rādhikā. O ocean of mercy, please make me a *kiṅkarī* (maidservant) at the feet at Your beloved.

prāṇanātha-vṛṣabhānu-nandini-
śrī-mukhābja-rasalola-ṣaṭpada
rādhikā-pada-tale kṛta-sthitiṁ
tvāṁ bhajāmi rasikendra-śekhara (3)

You are the Lord of the life of the daughter of Vṛṣabhānu Mahārāja, and You are like a bee, always eager to taste the nectar of Her lotus-like face. O Rasikendra-śekhara (foremost of those who are *rasika*), who are situated at the feet of Śrīmatī Rādhikā, I worship You.

saṁvidhāya daśane tṛṇaṁ vibho
prārthaye vraja-mahendra-nandana
astu mohana tavāti-vallabhā
janma-janmani mad-īśvarī priyā (4)

O son of the king of Vraja, O all-pervading one, O Mohana (who enchants the minds of all), taking a piece of straw in my teeth, I pray that Your supremely beloved [Śrī Rādhā] be my dear, worshipful goddess, birth after birth.

Śrī Rādhikāṣṭakam

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

kuṅkumākta-kāñcanābja-garva-hāri-gaura-bhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (1)

Śrīmatī Rādhikā's bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*. Her bodily fragrance reproaches the fame of the scent of a lotus combined with saffron. She fulfills all the desires of the cowherd prince of Vraja. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (2)

Her multi-colored silk *sārī* decries the splendor of coral. She is a garden of blooming flowers for the playful pleasure of the maddened bee Śrī Kṛṣṇa. She worships the sun-god to obtain the perpetual association of Śrī Kṛṣṇa. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarṣa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (3)

The sublime softness of Her body reprimands the fame of a cluster of delicate blossoms. Her body's coolness is worshipful for the moon, sandalwood paste, the lotus, and camphor. Her touch dispels the heat

of Gopī-jana-vallabha Śrī Kṛṣṇa's amorous desires. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (4)

Though honored by all the revered goddesses of the universe, Lakṣmī-devī does not compare with Śrīmatī Rādhikā in the opulence of Her beauty, eternal youth, and so on, nor does she surpass Her by her innate love or playful pastimes. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

rāsa-lāsya-gīta-narma-sat-kalāli-paṇḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (5)

She is expert in the beautiful arts of *rāsa-līlā*, such as dancing, singing, and joking. She is adorned with supernatural *prema*, enchanting beauty, wonderful attire, and all divine virtues. Among all youthful cowherd maidens, She is topmost. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (6)

By Her opulences of ever-fresh beauty, playfulness, and feelings for Kṛṣṇa, She causes all the young cowherd maidens, who are bound in deep attachment (*anurāga*) for Śrī Kṛṣṇa, to tremble. She is immersed in perpetual trance upon Śrī Kṛṣṇa's beauty, attire, and playful pastimes. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā-
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (7)

She is decorated with *sattvika-bhāvas* such as perspiration, trembling, horripilation, tears, and a choked voice. She is adorned by ornaments of *bhāvas*, such as indignation, joy and contrariness, and She is bedecked with an array of jeweled ornaments, by which She delights the eyes of Śrī Kṛṣṇa. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (8)

Upon being separated from Śrī Kṛṣṇa for even half a moment, She becomes distressed by the ever-arising feelings of lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa as a result of the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhāṁ
darśane 'pi śailajādi-yoṣid-āli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhājanaṁ
taṁ karoti nanditāli-sañcayāśu sā janam (9)

Śrīmatī Rādhikā, whose *darśana* is rarely attained even by Pārvatī-devī and other goddesses, gives great pleasure to Her *sakhīs*. She Herself becomes elated upon meeting with Śrī Kṛṣṇa, and She is Kṛṣṇa's dearest beloved. She quickly makes that person who prays to Her by singing this *aṣṭaka* a recipient for the nectar of service to Her.

Śrī Kṛṣṇa-candrāṣṭakam

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

ambudāñjanendra-nīla-nindi-kānti-ḍambaraḥ
kuṅkumodyad-arka-vidyud-aṁśu-divyad-ambaraḥ
śrīmad-aṅga-carcitendu-pītanākta-candanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (1)

Śrī Kṛṣṇa's bodily complexion reproaches the luster of a fresh rain cloud, *kājjala*, and blue sapphires. His garments shine more than saffron, the rising sun, and a flash of lightning. His entire form is anointed with sandalwood mixed with camphor and saffron. May that Ballavendra-nandana Kṛṣṇa (Son of the king of cowherds) bless me with service to His lotus feet.

gaṇḍa-tāṇḍavāti-paṇḍitāṇḍajeśa-kuṇḍalaś
candra-padma-ṣaṇḍa-garva-khaṇḍanāsya-maṇḍalaḥ
ballavīṣu vardhitātma-gūḍha-bhāva-bandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (2)

On His cheeks dangle *makara*-shaped earrings that are most expert in dancing. His round face shatters the pride of the full moon and a host of lotuses. He tightens His shackles on the *vraja-gopīs* by eternally increasing their secret sentiments for Him. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

nitya-navya-rūpa-veśa-hārda-keli-ceṣṭitaḥ
keli-narma-śarma-dāyi-mitra-vṛnda-veṣṭitaḥ
svīya-keli-kānanāṁśu-nirjitendra-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (3)

His beauty, attire, love-laden pastimes, and loving endeavors are all ever fresh and new. He is always surrounded by a group of friends who delight Him with their joking words as they play. The rays emanating from His pleasure forest (Śrī Vṛndāvana) defeat Indra's heavenly Nandana Garden. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

prema-hema-maṇḍitātma-bandhutābhinanditaḥ
kṣauṇi-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (4)

Delighted by His friends, who are adorned with the gold of *prema*, He is honored by the lords of various planets (such as Indra), their heads touching the ground [in obeisance]. Yet He Himself daily worships *brāhmaṇas* and His *gurus*, at the appropriate times of day. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

līlayendra-kāliyoṣṇa-kaṁsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakaḥ
vīrya-śīla-līlayātma-ghoṣa-vāsi-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (5)

He effortlessly cooled the heat of Indra and Kāliya-nāga and easily killed Kaṁsa and Vatsāsura. The rain of His playful pastimes nourishes His *cātaka*-bird-like (or one-pointed) devotees. He delights the *vrajavāsīs* with His valor, pure nature, and sweet pastimes. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇaḥ
prema-śīla-keli-kīrti-viśva-citta-nandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (6)

He satisfies Śrīmatī Rādhikā and the other *gopīs* with the nectar of His pastimes within the *kuñjas* and the nectar of *rāsa-līlā*. He nourishes Śrīmatī Rādhikā and Her *sakhīs* with His amorous pastimes and tricks, and He delights the heart of everyone with His *prema*, nature, playfulness, and fame. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

rāsa-keli-darśitātma-śuddha-bhakti-sat-pathaḥ
svīya-citra-rūpa-veśa-manmathāli-manmathaḥ
gopikāsu netra-koṇa-bhāva-vṛnda-gandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (7)

Through the *rāsa-līlā*, (which is free from any smell of mundane lust,) Śrī Kṛṣṇa shows the true path of pure *bhakti* to Him. With His charming beauty and attire, He churns the minds of those who churn minds (Cupids). Through the corners of His eyes, He intimates His moods to the *gopīs*. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ
prema-vāmya-ramya-rādhikāsya-dṛṣṭi-harṣitaḥ
rādhikorasīha lepa eṣa hāri-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (8)

He is always eager to obtain the touch of Śrīmatī Rādhikā as She goes to pick flowers, and He is jubilant to receive *darśana* of the face of Rādhikā, who is so charming, with Her *prema*-laden crookedness. He is the enchanting sandal paste that adorns Rādhikā's breasts. May that Ballavendra-nandana Kṛṣṇa bless me with service to His lotus feet.

aṣṭakena yas tv anena rādhikā-suvallabhaṁ
saṁstavīti darśane 'pi sindhujādi-durlabham
taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane
rādhikāṅga-saṅga-nanditātma-pāda-sevane (9)

Whoever sings this *aṣṭaka* prays to Śrī Kṛṣṇa, who is the love of Rādhikā's heart and whose *darśana* is not possible even for the celestial goddesses, headed by Lakṣmī. Thus he will please not only Him but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in service to His lotus feet in Śrī Vṛndāvana.

Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja

Spoken by Śiva in the Urdhvāmnāya-tantra

[This prayer is an address and
is thus in the vocative case.]

munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (1)

O Śrīmatī Rādhikā, who are glorified by great sages! O You who dispel the lamentation of the three worlds, whose lotus face blossoms with a humorous smile, and who sports in the *kuñjas*. O beloved daughter of King Vṛṣabhānu! O most near and dear to the son of the king of Vraja, when will You make me the recipient of Your merciful sidelong glance?

aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite
pravāla-vāla-pallava-prabhāruṇāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (2)

O You who are present in a pavilion made of creepers that are entwined around *aśoka* trees, whose beautiful, tender reddish feet have the luster of coral and newly sprouting reddish leaves, and whose [raised] hand grants benedictions and fearlessness. O abode of infinite opulence, when will You make me the recipient of Your merciful sidelong glance?

anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvāṁ
savibhramaṁ sasambhramaṁ dṛganta-bāṇa-pātanaiḥ
nirantaraṁ vaśī-kṛta-pratīti-nanda-nandane
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (3)

O You who, on the stage of amorous sports, in the course of an auspicious discussion, express amazement by curving Your eyebrows like bows and then suddenly firing the arrows of Your sidelong glances, piercing the son of Śrī Nanda with amorous delusion and bringing Him under Your perpetual control, when will You make me the recipient of Your merciful sidelong glance?

taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (4)

O You whose radiant and fair form resembles lightening, gold, and *campaka* flowers, whose lotus face defeats the splendor of the effulgence of millions of autumnal moons, and whose eyes, restless like those of a young *cakora* bird, make various astonishing expressions at each moment, when will You make me the recipient of Your merciful sidelong glance?

madonmadāti-yauvane pramoda-māna-maṇḍite
priyānurāga-rañjite kalā-vilāsa-paṇḍite
ananya-dhanya-kuñja-rājya-kāma-keli-kovide
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (5)

O You who are intoxicated by Your youthfulness, who are decorated with the delightful ornament of sulky anger, who revels in Your lover's attachment to You, and who are supremely proficient in the art of loving affairs. O You who are the most learned in knowledge of loving sports within the realm of Your confidential, auspicious forest groves, when will You make me the recipient of Your merciful sidelong glance?

aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi-kumbha-sustani
praśasta-manda-hāsya-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (6)

O You who are decorated with the ornaments of *anubhāva*, such as *hāva* and *bhāva*, and a diamond necklace of gentleness and gravity, whose breasts are like water pots made of pure gold and which resemble the twin mounds on the head of an elephant. O You whose glorious, gentle smile is like an ocean full of bliss, when will You make me the recipient of Your merciful sidelong glance?

mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late
latāgra-lāsya-lola-nīla-locanāvalokane

lalal-lulan-milan-manojña-mugdha-mohanāśrite
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (7)

O You whose arms are like the tender stems of a lotus swaying in the water's waves, whose glance from blue eyes resembles the tips of creepers dancing in the breeze, who allure Mana-mohana to follow You, and upon meeting Him, steal away His mind and give Him shelter in His state of enchantment, when will You make me the recipient of Your merciful sidelong glance?

suvarṇa-mālikāñcita-tri-rekha-kambu-kaṇṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
sa-lola-nīla-kuntala-prasūna-guccha-gumphite
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (8)

O You whose neck is marked with three lines like a conch shell and is adorned with golden necklaces and an auspicious *tri-sūtra*,[3] glowing with three kinds of brilliant gems. O You whose bluish-black tresses, interwoven in a braid with clusters of flower blossoms, sway to and fro, when will You make me the recipient of Your merciful sidelong glance?

nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-mañjule
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (9)

O You from whose rounded hips hangs a wreath of excellent flowers, on whose charming slender waist a sublime belt of tiny bejewelled bells sweetly rings, and whose beautiful thighs taper like the sloping trunk of the king of elephants, when will You make me the recipient of Your merciful sidelong glance?

aneka-mantra-nāda-mañju-nūpurā-rava-skhalat-
samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave
vilola-hema-vallarī-viḍambi-cāru-caṅkrame
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (10)

3 A *maṅgala-tri-sutra* is a special necklace worn by married girls for auspiciousness.

O You whose ankle bells, sweetly resounding with a host of Vedic *mantras*, resemble the warbling of a flock of royal swans, and whose beautiful gait mocks the movements of a swaying golden creeper, will You make me the recipient of Your merciful sidelong glance?

ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrijā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam? (11)

O You who are worshiped by Lakṣmī-devī—the mistress of unlimited Vaikuṇṭha planets—and who bestows benedictions upon Śrī Pārvatī, Indrāṇī, and Sarasvatī, even one of the nails on Your lotus feet gives rise to an infinite variety of spiritual perfections. Oh, when will You make me the recipient of Your merciful sidelong glance?

makheśvari! kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari! kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipe śrī rādhike namo 'stu te (12)

O Mistress of all kinds of sacrifices, of all activities, of the *mantras* uttered during *yajña*, of all the gods, of the teachings of the three Vedas, of the enforcement of all scriptural principles, of the goddess of fortune, of forgiveness, and of the delightful forest [of Vṛndāvana], O Mistress and Empress of Vraja, O Śrīmatī Rādhikā, I offer my *praṇāma* unto You.

itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī
karotu santataṁ janaṁ kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva sañcita-tri-rūpa-karma-nāśanaṁ
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam (13)

O daughter of Vṛṣabhānu, upon hearing this wonderful prayer, please make me qualified to perpetually receive Your merciful sidelong glance. By Your mercy my three types of *karma*[4] will be destroyed, and at that moment I will enter the circle of the son of the king of Vraja and His dearmost *sakhīs*.

4 Accumulated reactions, fructifying reaction, and reactions from current activities.

Śrī Nanda-nandanāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

sucāru-vaktra-maṇḍalaṁ sukarṇa-ratna-kuṇḍalam
sucarcitāṅga-candanaṁ namāmi nanda-nandanam (1)

His round face is so lovely, His beautiful ears are adorned with hanging jewelled earrings, and His body is nicely anointed with fragrant sandalwood paste. I offer *praṇāma* to that Śrī Nanda-nandana.

sudīrgha-netra-paṅkajaṁ śikhi-śikhaṇḍa-mūrdhajam
anaṅga-koṭi-mohanaṁ namāmi nanda-nandanam (2)

His eyes are elongated like lotuses; peacock feathers adorn His head; and He enchants millions of Cupids. I offer *praṇāma* to that Śrī Nanda-nandana.

sunāsikāgra-mauktikaṁ svacchanda-danta-paṅktikam
navāmbudāṅga-cikkaṇaṁ namāmi nanda-nandanam (3)

From the tip of His beautiful nose hangs an elephant pearl, His rows of teeth shine naturally [like pearls], and His bodily complexion shines like a fresh raincloud. I offer *praṇāma* to that Śrī Nanda-nandana.

kareṇa veṇu-rañjitaṁ gati-karīndra-gañjitam
dukūla-pīta-śobhanaṁ namāmi nanda-nandanam (4)

His hands are adorned with a flute, His majestic gait excels that of the king of elephants, and He is beautified by fine yellow garments. I offer *praṇāma* to that Śrī Nanda-nandana.

tri-bhaṅga-deha-sundaraṁ nakha-dyuti-sudhākaram
amūlya-ratna-bhūṣaṇaṁ namāmi nanda-nandanam (5)

His threefold bending form is most beautiful, His nails glow like the moon, and He is adorned by priceless gems. I offer *praṇāma* to that Śrī Nanda-nandana.

sugandha-aṅga-saurabham uro-virāji-kaustubham
sphurac-chrīvatsa-lāñchanaṁ namāmi nanda-nandanam (6)

His body exudes an extraordinarily enchanting fragrance, and upon His broad chest the *kaustubha* gem shines, along with the mark of Śrīvatsa. I offer *praṇāma* to that Śrī Nanda-nandana.

vṛndāvana-sunāgaraṁ vilāsānuga-vāsasam
surendra-garva-mocanaṁ namāmi nanda-nandanam (7)

He is Vṛndāvana's expert paramour, who dresses in a manner to enhance His charming, playful pastimes and who liberates Indra from his pride. I offer *praṇāma* to that Śrī Nanda-nandana.

vrajāṅganā-sunāyakaṁ sadā sukha-pradāyakam
jagan-manaḥ pralobhanaṁ namāmi nanda-nandanam (8)

The exquisite lover of the damsels of Vraja always bestows happiness upon all living entities and enchants their mind. I offer *praṇāma* to that Śrī Nanda-nandana.

śrī-nanda-nandanāṣṭakaṁ paṭhed yaḥ śraddhayānvitaḥ
tared bhavābdhiṁ dustaraṁ labhet tad-aṅghri-yugmakam (9)

Whoever with faith recites these eight verses glorifying the son of Nanda will easily conquer the insurmountable ocean of material existence and attain shelter at His two lotus feet.

Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Muni
recorded in the Padma Purāṇa by Śrī Kṛṣṇa Dvaipāyana Vedavyāsa

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā (1)

I worship the Supreme Controller, whose form is eternal, full of knowledge and bliss. Upon His cheeks, *makara*-shaped earrings are swinging, and He shines most brilliantly in Gokula. Running away from the grinding mortar in great fear of Mother Yaśodā, He was ultimately caught from behind.

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-tri-rekhāṅka-kaṇṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham (2)

Weeping incessantly, He rubs His eyes with His two lotus hands. His eyes are filled with fear. He takes heavy breaths again and again that cause the pearls and other ornaments around His neck, which is marked by three gracefully curving lines, to tremble. (I offer *praṇāma* unto) that Dāmodara, who is bound by His mother's *vātsalya-bhakti*.

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande (3)

Through pastimes such as these, He drowns the residents of Gokula in pools of bliss, thereby informing people who are aware of His Godhood that He can only be conquered by His devotees. Hundreds of times, I again offer loving obeisance to Him.

varaṁ deva! mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'haṁ vareśād apīha
idaṁ te vapur nātha! gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ (4)

O Deva, I do not ask for liberation [from this world], nor the highest liberation (of residence in Vaikuṇṭha). Nor do I seek any other benediction[5] from You, the supreme benefactor. O Nātha! May this form of Yours as Bāla-gopāla (a little cowherd boy) in Vṛndāvana forever remain visible in my heart. What is the use of any other benediction?

idaṁ te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ (5)

5 Na cānyam—others also—can refer either to the benediction of performing the nine limbs of *bhakti* or to achieving any other worthy attainment.

Your lotus-like face, encircled by soft, blackish-blue curly locks of hair that have a reddish glow, is repeatedly kissed by the *gopī* Śrī Yaśodā. May Your lotus face, with lips like red *bimba*-fruit, always remain manifest in my heart. I do not care about millions of other attainments.

namo deva! dāmodarānanta! viṣṇo!
prasīda prabho! duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu-
gṛhāṇeśa! mām ajñam edhy akṣi-dṛśyaḥ (6)

O Deva! O Dāmodara! O Ananta! O Viṣṇu! Obeisance unto You! O Prabhu, be pleased with me. I am drowning in an ocean of miseries. Alas, I am most afflicted and do not know what to do. O Īśa, shower me with Your merciful glance and kindly uplift me by becoming directly visible to my eyes.

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha (7)

Just as You freed the two sons of Kuvera, even while bound around the belly, and made them recipients of devotion, similarly, please bestow upon me profuse *prema-bhakti* to You (in Your form as a little cowherd boy). O Dāmodara! I long for this alone; I do not want any other kind of liberation.

namas te 'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya priyāyai
namo 'nanta-līlāya devāya tubhyam (8)

O Dāmodara, I offer *praṇāma* to the rope binding Your belly, for it is an abode of brilliant effulgence. I offer *praṇāma* to Your belly, which is the mainstay of the entire universe. I offer *praṇāma* again and again to Śrīmatī Rādhikā, Your most beloved. And I offer *praṇāma* to You, my Divine Lord, who perform unlimited transcendental pastimes.

Śrī Madhurāṣṭakam

Śrīmad Vallabhācārya

adharaṁ madhuraṁ vadanaṁ madhuraṁ
nayanaṁ madhuraṁ hasitaṁ madhuram
hṛdayaṁ madhuraṁ gamanaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (1)

His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His heart is sweet, His gait is sweet—everything is sweet about the original Lord of sweetness.

vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuram
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (2)

His voice is sweet, His character is sweet, His attire is sweet, His speech is sweet, His movements are sweet, His wandering is sweet—everything is sweet about the original Lord of sweetness.

veṇur madhuro reṇur madhuraḥ
pāṇir madhuraḥ pādo madhuraḥ
nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (3)

His flute is sweet, His foot-dust is sweet, His hands are sweet, His feet are sweet, His dancing is sweet, His friendship is sweet—everything is sweet about the original Lord of sweetness.

gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuram
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (4)

His singing is sweet, His drinking is sweet, His eating is sweet, His sleeping is sweet, His beauty is sweet, His *tilaka* is sweet—everything is sweet about the original Lord of sweetness.

karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuram
vamitaṁ madhuraṁ śamitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (5)

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His amorous play is sweet, His yawning is sweet, and even His chastisements are sweet—everything is sweet about the original Lord of sweetness.

guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (6)

His garland of *guñja* berries is sweet, His flower garland is sweet, His Yamunā River is sweet, and her waves, water, and lotuses are all sweet—everything is sweet about the original Lord of sweetness.

gopī madhurā līlā madhurā
yuktaṁ madhuraṁ bhuktaṁ madhuram
hṛṣṭaṁ madhuraṁ śliṣṭaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (7)

His *gopīs* are sweet, His pastimes are sweet, His paraphernalia and ornaments are sweet, His food is sweet, His delight is sweet, His embrace is sweet—everything is sweet about the original Lord of sweetness.

gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitaṁ madhuraṁ phalitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuram (8)

His *gopas* are sweet, His cows are sweet, His staff is sweet, His act of creation is sweet, His defeat of demons is sweet, and His bestowal of fruits is sweet—everything is sweet about the original Lord of sweetness.

Śrī Vraja-rāja-sutāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

nava-nīrada-nindita-kānti-dharaṁ
rasa-sāgara-nāgara-bhūpa-varam
śubha-vaṅkima-cāru-śikhaṇḍa-śikhaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (1)

His complexion rebukes the hue of a fresh thundercloud. He is an ocean of *rasa* and the king of paramours. His head is adorned with the crest of a lovely peacock feather, auspiciously tilted [to the left in obeisance to the feet of Śrī Rādhā]. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

bhru-viśaṅkita-vaṅkima-śakra-dhanuṁ
mukha-candra-vinindita-koṭi-vidhum
mṛdu-manda-suhāsya-subhāṣya-yutaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (2)

His arching eyebrows resemble the bow of Indra (the rainbow). His moonlike face belittles millions of moons. He has a mild, gentle, sweet smile and fine speech. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

suvikampad-anaṅga-sad-aṅga-dharaṁ
vraja-vāsi-manohara-veśa-karam
bhṛśa-lāñchita-nīla-saroja-dṛśaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (3)

Kṛsna's trembling form (*aṅga*) is the true body of Anaṅga[6]. His way of dressing fascinates the residents of Vraja. He is adorned with extraordinary eyes that resemble blue lotuses. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

6 A name for Cupid, meaning 'he who is without form,' which he received after being burnt to ashes by Lord Śiva

alakāvali-maṇḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kuṇḍalakam
kaṭi-veṣṭita-pīta-paṭam sudhaṭaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (4)

His brow is surrounded by rows of curly locks, on His ears swing *mākara*-shaped earrings, and His waist is nicely attired in yellow silken cloth. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja!

kala-nūpura-rājita-cāru-padaṁ
maṇi-rañjita-gañjita-bhṛṅga-madam
dhvaja-vajra-jhaṣāṅkita-pāda-yugaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (5)

Ankle bells tinkle and illuminate His beautiful feet, which are adorned by charming jewelled ornaments. The fragrance of those feet intoxicates enraptured honey bees. Those two feet are marked with the flag, thunderbolt, fish [and other charming symbols]. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

bhṛśa-candana-carcita-cāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanum
vraja-bāla-śiromaṇi-rūpa-dhṛtaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (6)

His beautiful body is smeared generously with sandalwood paste. The light from His Kaustubha gem eclipses the sun. He has appeared as the crest-jewel of young boys in Vraja. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

sura-vṛnda-suvandya-mukunda-hariṁ
sura-nātha-śiromaṇi-sarva-gurum
giridhāri-murāri-purāri-paraṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (7)

He is nicely worshiped by the hosts of gods as Mukunda (He who bestows liberation) and Hari (He who dispels inauspiciousness). He is the crown-jewel of lords of all gods and is the *guru* of all. He is the lifter of Giri-Govardhana, the killer of the Mura demon, and He is the master of Lord Śiva. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

vṛṣabhānu-sutā-vara-keli-paraṁ
rasa-rāja-śiromaṇi-veśa-dharam
jagad-īśvaram īśvaram īḍya-varaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam (8)

He is immersed in sweet, amorous play with the daughter of Vṛṣabhānu Mahārāja. His attire is that of *rasa-rāja-śiromaṇi,* the crest-jewel of emperors who relish transcendental mellows. He is the master of the cosmic manifestation, the Supreme Controller, and the best amongst all those worthy of worship. Just worship the treasure of Śrī Kṛṣṇa, son of the king of Vraja.

Śrī Kuñja-vihāryāṣṭakam

Śrīla Rūpa Gosvāmī

indranīla-maṇi-mañjula-varṇaḥ
phulla-nīpa-kusumāñcita-karṇaḥ
kṛṣṇalābhir akṛśorasi-hārī
sundaro jayati kuñja-vihārī (1)

The hue of His body is the charming color of sapphire. His ears are graced by blossoming *kadamba* flowers, and His broad chest is adorned with a *guñjā-mālā*. All glories to beautiful Kuñja-bihārī!

rādhikā-vadana-candra-cakoraḥ
sarva-ballava-vadhū-dhṛti-cauraḥ
carcarī-caturatāñcita-cārī
cāruto jayati kuñja-vihārī (2)

He is the *cakora* bird who drinks the rays emanating from the moon of Śrī Rādhā's face. He steals away the composure of all the chaste brides of the *gopas* and He skillfully dances to the rhythm known as *carcarī*. All glories to Kuñja-bihārī!

sarvataḥ prathita-kaulika-parva-
dhvaṁsanena hṛta-vāsava-garvaḥ
goṣṭha-rakṣaṇa-kṛte giridhārī
līlayā jayati kuñja-vihārī (3)

Putting an end to the renowned customary worship of Indra (as was performed by the cowherds of Vraja), He removed Indra's pride, and to protect the people of Vraja (from Indra's wrath), He playfully lifted Govardhana Hill. All glories to Kuñja-bihārī!

rāga-maṇḍala-vibhūṣita-vaṁśī-
vibhrameṇa madanotsava-śaṁsī
stūyamāna-caritaḥ śuka-śārī-
śreṇibhir jayati kuñja-vihārī (4)

His *vaṁśī* is decorated with different *rāgas* and *rāginīs*, by which He announces (to the *gopīs*) the festival of transcendental Cupid. (Hearing the sweet sound of that *vaṁśī*,) flocks of enamoured male and female parrots extol His character. All glories to Kuñja-bihārī!

śātakumbha-ruci-hāri-dukūlaḥ
keki-candraka-virājita-cūlaḥ
navya-yauvana-lasad-vraja-nārī-
rañjano jayati kuñja-vihārī (5)

His beautiful garments have the splendor of gold. The top of His head is decorated with a peacock feather, and He delights the girls of Vraja, who shine with ever-fresh youth. All glories to Kuñja-bihārī!

sthāsakī-kṛta-sugandhi-paṭīraḥ
svarṇa-kañci-pariśobhi-kaṭīraḥ
rādhikonnata-payodhara-vārī-
kuñjaro jayati kuñja-vihārī (6)

He is anointed with fragrant sandal paste. His hips are decorated with a golden belt. He is the elephant bound by the rope of the raised breasts of Śrī Rādhikā. All glories to Kuñja-bihārī!

gaura-dhātu-tilakojjvala-bhālaḥ
keli-cañcalita-campaka-mālaḥ
adri-kandara-gṛheṣv abhisārī
subhruvāṁ jayati kuñja-vihārī (7)

His forehead is made splendid with *tilaka* ground from golden minerals. His *campaka* garland playfully sways to and fro. He goes to mountain caves for a tryst (*abhisāra*) with the beautiful-eyebrowed *gopīs*. All glories to Kuñja-bihārī!

vibhramoccala-dṛg-añcala-nṛtya-
kṣipta-gopa-lalanākhila-kṛtyāḥ
prema-matta-vṛṣabhānu-kumārī-
nāgaro jayati kuñja-bihārī (8)

His restless, dancing sidelong glances make the *gopīs* drop all their household duties. He is the paramour of Vṛṣabhānu's daughter, who is mad with love for Him. All glories to Kuñja-bihārī!

aṣṭakaṁ madhura-kuñja-vihāri-
krīḍayā paṭhati yaḥ kila hāri
sa prayāti vilasat para-bhāgaṁ
tasya pāda-kamalārcana-rāgam (9)

He who recites these eight verses about the sweet, playful pastimes of Kuñja-bihārī will certainly attain the greatest fortune, *anurāga* for the worship of His lotus feet.

Śrī Jagannāthāṣṭakam

composed by Śrī Śaṅkarācārya and
chanted by Śrī Caitanya Mahāprabhu

kadācit kālindī-taṭa-vipina-saṅgītaka-varo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (1)

Sometimes Śrī Jagannāthadeva makes supremely sweet, melodious music (with His flute) within the groves along the banks of the Yamunā. Like a bee thirsty for honey, He jubilantly relishes the lotus faces of the *gopīs*. His feet are offered worship by great personalities such as Lakṣmī, Śiva, Brahmā, Indra, and Gaṇeśa. May Jagannātha Svāmī kindly enter the pathway of my vision.

bhuje savye veṇuṁ śirasi śikhi-picchaṁ kaṭitaṭe
dukūlaṁ netrānte sahacara-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (2)

In His left hand He holds a flute, upon His head He wears the tail plumes of a peacock, and around His waist is fine silken cloth. From the corners of His eyes He bestows sidelong glances upon His companions. It is known that His pastimes perpetually take place within the land of Śrī Vṛndāvana. May Jagannātha Svāmī kindly enter the pathway of my vision.

mahāmbhodhes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhya-sthaḥ sakala-sura-sevāvasarado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (3)

On the shore of the great ocean, within His palace atop the brilliant golden crest of Nilācala, the blue mountain, He resides

with His powerful brother, Baladevajī and Their sister, Subhadrā, who is situated between Them. He bestows upon all the demigods the opportunity to serve Him. May Jagannātha Svāmī kindly enter the pathway of my vision.

kṛpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (4)

He is an ocean of mercy, and His bodily complexion is as beautiful as a bank of blackish rain clouds. He enjoys with Lakṣmī and Sarasvatī, and His face resembles a fully blossomed and spotless lotus. He is worshiped by the foremost of the demigods, and His transcendental glories are sung by the topmost scriptures. May Jagannātha Svāmī kindly enter the pathway of my vision.

rathārūḍho gacchan pathi milita-bhūdeva-paṭalaiḥ
stuti-prādurbhāvaṁ prati-padam upākarṇya sa-dayaḥ
dayā-sindhur bandhuḥ sakala-jagatāṁ sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (5)

As Jagannāthadeva travels along the road, mounted upon His chariot, He is met at every step by throngs of *brāhmaṇas* who sing His praises. Upon hearing them, He bestows mercy upon them. He is an ocean of mercy and the true friend of all the worlds. May Jagannātha Svāmī, accompanied by Lakṣmī-devī, the daughter of the ocean, kindly enter the pathway of my vision.

param-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
rasānandī rādhā-sarasa-vapur-āliṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (6)

Śrī Jagannāthadeva is the crest-jewel of all manifestations of the Supreme Absolute Truth, and His eyes are like the petals of a fully blossomed blue lotus. He resides at Nīlācala, and He places His feet on the head of Anantaśeṣa-nāga. Being blissfully immersed in *bhakti-rasa*, He derives great happiness from embracing the *rasa*-laden body of Śrīmatī Rādhikā. May Jagannātha Svāmī kindly enter the pathway of my vision.

na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
na yāce 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (7)

I do not pray for a kingdom, nor for gold, jewels, wealth, or for a delightful wife as desired by all men. My only prayer is that Śrī Jagannāthadeva, whose splendid glories are sung at every moment by Śiva (the lord of ghosts and demons), may kindly enter the pathway of my vision.

hara tvaṁ saṁsāraṁ drutataram asāraṁ sura-pate!
hara tvaṁ pāpānāṁ vitatim aparāṁ yādava-pate!
aho dīne 'nāthe nihita-caraṇo niścitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (8)

O Master of godly beings, quickly deliver me from this fleeting and meaningless worldly existence. O Lord of the Yadus, kindly purge me of my ocean of sins that has no shore. *Aho*! It is certain that You bestow Your lotus feet upon those who are lowly and devoid of any shelter. May Jagannātha Svāmī kindly enter the pathway of my vision.

jagannāthāṣṭakaṁ puṇyaṁ / yaḥ paṭhet prayataḥ śuci
sarva-pāpa-viśuddhātmā / viṣṇu-lokaṁ sa gacchati (9)

One who carefully recites this sacred *Jagannāthāṣṭakam*, upon becoming sinless and pure-hearted, will attain entrance into Viṣṇuloka.

Śrī Lalitāṣṭakam

Śrīla Rūpa Gosvāmī

rādhā-mukunda-pada-sambhava-gharma-bindu-
nirmañchanopakaraṇī-kṛta-deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhāṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (1)

Her body is engaged in wiping away glistening drops of perspiration from the lotus feet of Śrī Śrī Rādhā-Mādhava. In superlative *sauhlāda-rasa*, she always remains independent. I offer *praṇāma* unto the audacious Lalitā-devī, who is a repository of (beauty, sweetness, gravity, and various other) charming qualities.

rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi-
vaktra-śriyaṁ cakita-cāru-camūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhāṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (2)

Her beautiful face mocks the brilliance of the full moon. Her lovely eyes are (ever restless,) like those of a startled doe. She is renowned for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā. I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

lāsyollasad-bhujaga-śatru-patatra-citra-
paṭṭāṁśukābharaṇa-kañculikāñcitāṅgīm
gorocanā-ruci-vigarhaṇa-gaurimāṇaṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (3)

Her silk dress is as beautiful as the wonderfully multicolored feathers of an ecstatically dancing peacock. Her body is nicely adorned with various kinds of jeweled ornaments and a bodice. Her golden complexion defeats the lustre of *gorocanā*[7]. I offer

7 A bright yellow pigment used for painting, dyeing, and *tilaka*.

praṇāma unto Lalitā-devī, who is a repository of charming qualities.

dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyaṁ
mā dakṣiṇā bhava kalaṅkini! lāghavāya
rādhe! giraṁ śṛṇu hitām iti śikṣayantīṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (4)

"O Kalaṅkinī (unchaste one)! Rādhike! Vrajendra-nandana is very cunning, so be firm in Your contrariness. Don't give into gentle submission. Rādhe, listen to these beneficial words." In this way, she gives instructions. I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

rādhām abhi vraja-pateḥ kṛtam ātmajena
kūṭaṁ manāg api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam acireṇa vilajjayantīṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (5)

Upon hearing Vrajendra-nandana speak even a few crafty words to Śrīmatī Rādhikā, her eyes become red [with fury], and she immediately shames Him with sarcastic words (such as, "You are so truthful, simple-hearted, and such a chaste lover!"). I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

vātsalya-vṛnda-vasatiṁ paśupāla-rājñyāḥ
sakhyānuśikṣaṇa-kalāsu guruṁ sakhīnām
rādhā-balāvaraja-jīvita-nirviśeṣāṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (6)

She is the resting place of the *vātsalya-rasa* of *goparāja* Nanda's queen, Śrī Yaśodā-devī. As the instructing *guru* of all the *sakhīs*, she teaches them the art of friendship. She is the very life of Śrīmatī Rādhikā and of the younger brother of Baladeva. [Alternately: Śrīmatī Rādhikā and the younger brother of Baladeva are her very life.] I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

yāṁ kām api vraja-kule vṛṣabhānu-jāyāḥ
prekṣya sva-pakṣa-padavīm anurudhyamānām
sadyas tad-iṣṭa-ghaṭanena kṛtārthayantīṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (7)

Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined toward (her *priya-sakhī*) Vṛṣabhānu-nandinī Śrīmatī Rādhikā, Lalitā immediately fulfills all of that maiden's internal desires and makes her life successful. I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

rādhā-vrajendra-suta-saṅgama-raṅga-caryāṁ
varyāṁ viniścitavatīm akhilotsavebhyaḥ
tāṁ gokula-priya-sakhī-nikuramba-mukhyāṁ
devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (8)

Her primary engagement is providing pleasure to Śrī Śrī Rādhā-Govinda by arranging Their meetings, which she considers to be the best of all festivals. She is the foremost among all *priya-sakhīs* of Gokula. I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.

nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janaṁ nija-vṛnda-madhye
taṁ kīrtidā-pati-kulojjvala-kalpa-vallī (9)

One who, with a cheerful and pure heart, recites these eight verses in praise of Lalitā-devī, which are extremely beautiful due to their description of her charming qualities, is affectionately drawn to Śrīmatī Rādhikā—the brilliant wish-fulfilling creeper of the dynasty of Kīrtidā-devī's husband, Śrī Vṛṣabhānu Mahārāja—and enters Her own group of *sakhīs* (who She counts among Her very own).

Śrī Yamunāṣṭakam

Śrīla Rūpa Gosvāmī

bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
māṁ punātu sarvadāravinda-bandhu-nandinī (1)

Śrī Yamunā-devī prevents one from having to go to the city of her brother, Yamarāja (the lord of death). Simply seeing her delivers even the greatly wicked from an ocean of sins. Her sweet waters captivate everyone's heart. May Yamunā-devī, daughter of the sun-god, Sūrya-deva [who, in this song, is called Aravinda-bandhu, friend of the lotus], always purify me.

hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
māṁ punātu sarvadāravinda-bandhu-nandinī (2)

She adorns Indra's immense Khāṇḍava Forest with her enchanting current, and upon her blooming white lotuses, birds such as wagtails always dance. (What to speak of bathing,) simply desiring to bathe in her waters frees a sinner from his many heinous sins. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

śīkarābhimṛṣṭa-jantu-durvipāka-mardinī
nanda-nandanāntaraṅga-bhakti-pūra-vardhinī
tīra-saṅgamābhilāṣi-maṅgalānubandhinī
māṁ punātu sarvadāravinda-bandhu-nandinī (3)

Touching but a single drop of her water nullifies a person's most heinous of crimes. She increases the current of *rāgānuga-bhakti* for Śrī Nanda-nandana and brings auspiciousness to anyone who simply desires to reside on her banks. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī
śrī-mukunda-nirmitoru-divya-keli-vedinī
kānti-kandalībhir indranīla-vṛnda-nindinī
māṁ punātu sarvadāravinda-bandhu-nandinī (4)

She encircles the seven oceans, which are worshipped by the continents of the Earth. (In other words, she never merges into the seven oceans, as do ordinary rivers.) She is thoroughly acquainted with the divine play of Śrī Mukunda (and thus she makes those pastimes arise in the hearts of those who take shelter of her). The luster of her waters censures a host of blue sapphires. May Yamunā-devī daughter of Sūrya-deva, always purify me.

māthureṇa maṇḍalena cāruṇābhimaṇḍitā
prema-naddha-vaiṣṇavādhva-vardhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
māṁ punātu sarvadāravinda-bandhu-nandinī (5)

She is ornamented by the enchanting land of Mathurā-maṇḍala, and she is expertly nourishes the Vaiṣṇava path that is saturated with love, the *sampradāya* of *rāgānuga-bhakti*. (In other words, she manifests *rāgānugā-bhakti* in the heart of Vaiṣṇavas who bathe in her waters.) With the playful arms of her waves, she worships Padmanābha Śrī Kṛṣṇa's lotus feet. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
māṁ punātu sarvadāravinda-bandhu-nandinī (6)

Her charming banks are adorned by herds of loudly mooing cows and are perfumed by celestial fragrances emanating from the flowers of rows of *kadamba* trees. She is overjoyed by the gathering of Śrī Nanda-lāla's *bhaktas* [on those banks]. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
māṁ punātu sarvadāravinda-bandhu-nandinī (7)

She is filled with the sounds of hundreds of thousands of sweetly warbling *mallikākṣa* swans, whose wings are spread wide. She is worshiped by the *devas*, *siddhas*, *kinnaras*, and human beings whose hearts are dedicated to the service of Śrī Hari. The slightest touch of breezes from her banks eradicates the bondage of rebirth. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

cid-vilāsa-vāri-pūra-bhūr-bhuvaḥ-svar-āpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
māṁ punātu sarvadāravinda-bandhu-nandinī (8)

Her currents fill the three worlds—Bhuḥ, Bhuvaḥ, and Svaḥ—with transcendental knowledge (*cid-vilāsa*). Just uttering her glories burns the greatest deeply rooted sins to ashes. She is supremely fragrant, due to unguents [such as sandal paste and *kuṅkuma*] coming from the body of Ballavendra-nandana Kṛṣṇa. May Yamunā-devī, daughter of Sūrya-deva, always purify me.

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitāṁ
tvām anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)

O Sūryaputri! O Devī! O Yamunā, whose powerful waves are purifying and who is surrounded by all the demigods! For those persons of satisfied intelligence who recite this prayer, please increase their current of *bhakti* for the lotus-eyed Śrī Kṛṣṇa, who liberates people from all their sins. This is my supplication at your feet.

Śrī Gaṅgā-stotram

Śrīmad Śaṅkarācārya

devi! sureśvari! bhagavati! gaṅge!
tri-bhuvana-tāriṇi! tarala-taraṅge
śaṅkara-mauli-nivāsini! vimale!
mama matir āstāṁ tava pada-kamale (1)

O Brilliant Goddess! O sovereign of all the demigods! O Bhagavati, dearly beloved of the Supreme Lord! O Gaṅgā, who brings liberation to the three worlds! Your waves are playful, and you reside on Lord Śaṅkara's [Śiva's] crown! O Immaculate One! May my attention be fixed upon your lotus-like feet.

bhāgīrathī! sukha-dāyini! mātas-
tava jala-mahimā nigame-khyātaḥ
nāhaṁ jāne tava mahimānaṁ
trāhi kṛpāmayi! māmajñānam (2)

O Bhāgīrathī, who answered the prayers of King Bhagīratha! O Mother, who bestows bliss! The glory of your holy waters is described in the Vedas. I am entirely ignorant of your magnificence. O Merciful One, please save this dullard!

hari-pādapadma-vihāriṇi! gaṅge!
hima-vidhu-muktā-dhavala-taraṅge!
dūrī-kuru mama duṣkṛti-bhāraṁ
kuru kṛpayā bhava-sāgara-pāram (3)

O Gaṅgā, who frolics at Śrī Hari's lotus feet! Your waves are as white as snow, as white as the moon, and as white as pearls. Please eradicate the burden of my sins. Mercifully carry me across the ocean of material existence.

tava jalam amalaṁ yena nipītaṁ
parama-padaṁ khalu tena gṛhītam
mātar gaṅge! tvayi yo bhaktaḥ
kila taṁ draṣṭuṁ na yamaḥ śaktaḥ (4)

Anyone who drinks your pure water attains the highest destination. O Mother Gaṅgā, Yama, the god of death, cannot even look at that person who is devoted to you.

patitoddhāriṇi! jāhnavi! gaṅge!
khaṇḍita-giri-vara-maṇḍita-bhaṅge!
bhīṣma-jananī! khalu muni-vara-kanye!
patitoddhāriṇi! tri-bhuvana-dhanye! (5)

O savior of the fallen! O Gaṅgā, daughter of the sage Jahnu! Your streams are adorned by the best of mountains. O Mother of Bhīṣma! You are indeed the daughter of the best of sages. O savior of the fallen! You are glorious thoughout the three worlds.

kalpa-latām iva phala-dāṁ loke
praṇamati yas tvāṁ na patati śoke
pārāvāra-vihāriṇi! gaṅge!
vibudha-vādhu-kṛta-taralāpāṅge! (6)

You fulfill one's desires just like a wish-fulfilling creeper. He who offers respect to you never perishes in grief. O Mother Gaṅgā, who frisks between two banks! The wives of the demigods restlessly glance at you from the corners of their eyes.

tava kṛpayā cet srotaḥ-snātaḥ
punar api jaṭhare so 'pi na jātaḥ
naraka-nivāriṇi! jāhnavi! gaṅge!
kaluṣa-vināśinī! mahimottuṅge! (7)

If by your mercy a person chances to bathe in your waters, he never takes birth from a mother's womb again. O Gaṅgā, daughter of Sage Jahnu, you save one from hell and eliminate one's sinful reactions. You are always at the pinnacle of glory.

parilasad-aṅge! puṇya-taraṅge!
jaya jaya jāhnavi! karuṇāpāṅge!
indra-mukuṭa-maṇi-rājita-caraṇe!
śukha-de! śubha-de! sevaka-śaraṇe! (8)

Your limbs are illustrious, and your waves are holy. Glory, glory to you, O Jāhnavi, whose whole body is comprised of compassion! Indra's crown, studded with precious stones, always decorates your feet. O you who bestow happiness and goodness, you are the shelter of your servants.

rogaṁ śokaṁ tāpaṁ pāpaṁ
hara me bhagavati! kumati-kalāpam
tri-bhuvana-sāre! vasudhā-hāre!
tvam asi gatir mama khalu saṁsāre (9)

O Bhagavati, please take away my disease, grief, suffering, sins, and delusion. Your presence is essential in the three worlds. You are the precious necklace embellishing the earth. You are doubtlessly my only shelter in the repeated cycle of birth and death.

alakānande! paramānande!
kuru mayi karuṇāṁ kātara-vandye!
tava taṭa-nikaṭe yasya nivāsaḥ
khalu vaikuṇṭhe tasya nivāsaḥ (10)

O Alakānanda who descends from the Himālayas! O you who personify supreme bliss! Please bestow mercy upon me, for you are worshiped by all the wretched. Whoever lives on your banks indisputably resides in the transcendental abode of Vaikuṇṭha.

varam iha nīre kamaṭho mīnaḥ
kiṁ vā tīre śaraṭaḥ kṣīṇaḥ
athavā gavyūti-śvapaco dīnas
tava na hi dūre nṛ-patiḥ kulīnaḥ (11)

It is better to be a turtle or fish in your waters, a tiny lizard on your banks, or even a wretched dog-eater living within two *krośas* (four

square miles) from you, than to be a king of noble lineage who lives far from you.

bho bhuvaneśvari! puṇye! dhanye!
devi! dravamayi! munivara-kanye!
gaṅgā-stavam imam amalaṁ nityaṁ
paṭhati naro yaḥ sa jayati satyam (12)

O Lady of the universe! O Blessed One! O Glorious One! O Goddess, whose form is liquid! O daughter of the best of sages! That person who always recites this impeccable prayer in praise of Gaṅgā-devī truly gains victory.

yeṣāṁ hṛdaye gaṅgā-bhaktis
teṣāṁ bhavati sadā sukha-muktiḥ
madhura-manohara-pajjhaṭikābhiḥ
paramānanda-kalita-lalitābhiḥ (13)

gaṅgā-stotram idaṁ bhava-sāraṁ
vāñchita-phala-daṁ vigalita-bhāram
śaṅkara-sevaka-śaṅkara-racitaṁ
paṭhati ca viṣayīdam iti samāptam (14)

Bliss and liberation are the property of those whose heart is the abode of devotion to Gaṅgā. The amazing verses of this *Gaṅgā-stotra*, which are saturated with supreme bliss, are written by Śaṅkarācārya, the servant of Lord Śaṅkara, in the enchanting meter known as *pajjhaṭikā*.

This *stotra* bestows the desired result and liberates one from all types of burden. Thus ends this prayer, which is chanted regularly by gentle persons.

Śrī Govardhana-vāsa-prārthanā-daśakam

Śrīla Raghunātha dāsa Gosvāmī

nija-pati-bhuja-daṇḍa-cchatra-bhāvaṁ prapadya
prati-hata-mada-dhṛṣṭoddaṇḍa-devendra-garva
atula-pṛthula-śaila-śreṇi-bhūpa! priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (1)

You became like an umbrella on the handle of your Lord's arm, thus obliterating the pride of Devarāja Indra, who had become impudent, intoxicated by his own majesty. You are without comparison, the great king of mountains. O Govardhana, please give me residence by your side.

pramada-madana-līlāḥ kandare-kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (2)

The youthful Divine Couple perform delightful amorous pastimes within each and every one of your caves. Thus, since you facilitate the witnessing of Their *līlās*, O Govardhana, please give me residence by your side.

anupama-maṇi-vedī-ratna-siṁhāsanorvī-
ruhajhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhelayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (3)

Upon your incomparable gem-studded platforms and jeweled thrones, in your broad open spaces, in the shade of your trees, by your waterfalls and streams, upon your crests, and in your valleys, your dear Śrī Kṛṣṇa, accompanied by Balarāma and all the *sakhās*, enjoys playful sports. O Govardhana, please give me residence by your side.

rasa-nidhi-nava-yūnoḥ sākṣiṇīṁ dāna-keler
dyuti-parimala-viddhāṁ śyāma-vedīṁ prakāśya
rasika-vara-kulānāṁ modam āsphālayan me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (4)

Upon witnessing the *dāna-keli-līlā* (playful tax pastime) of the Youthful Couple, who are a treasure-house of *rasa*, you manifested a fragrant, lustrous, black raised platform [in order to facilitate that sweet *līlā*]. Thus you increase the joy of exalted *rasika* devotees. O Govardhana, please give me residence by your side.

hari-dayitam apūrvaṁ rādhikā-kuṇḍam ātma-
priya-sakham iha kaṇṭhe narmaṇāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (5)

Unprecedented Rādhā-kuṇḍa is most dear to Śrī Hari and is also your dear friend. Playfully embracing Rādhā-kuṇḍa to your neck, you remain hidden there while watching the ever-youthful Divine Couple enjoy sportive pastimes in that secret place. O Govardhana, please give me residence by your side.

sthala-jala-tala-śaṣpair bhūruhac-chāyayā ca
prati-padam anukālaṁ hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (6)

With your fields, ponds, roots, grass, and the shade of your trees, you nourish the cows at every moment. In this way, you make your name[8] successful and known throughout the three worlds. O Govardhana, please give me residence by your side.

sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
tava nava-gṛha-rūpasyāntare kurvataiva
agha-baka-ripuṇoccair dattamāna! drutaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (7)

Śrī Kṛṣṇa, the enemy of Aghāsura and Bakāsura, showed you great honor, turning you into a new home by holding you aloft, thus protecting the *vrajavāsīs* from the deep hostility of Indra. Without delay, O Govardhana, please give me residence by your side.

giri-nṛpa! haridāsa-śreṇī-varyeti nāmā-
mṛtam idam uditaṁ śrī-rādhikā-vaktra-candrāt

8 *Go* means 'cows' and *vardhana* means 'to nourish.'

vraja-nava-tilakatve kḷpta vedaiḥ sphuṭaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (8)

O Girirāja! Your sweet title *haridāsa-varya* (best of the servants of Śrī Hari) issued from the moon-like face of Śrīmatī Rādhikā.[9] The Vedas have clearly determined you to be the fresh *tilaka* of Vraja. O Govardhana, please give me residence by your side.

nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān mām urī-kṛtya tāntaṁ
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (9)

You are absorbed in the mellow of friendship with Śrī Śrī Rādhā Kṛṣṇa and Their intimate associates. It is you alone who bestow happiness upon the men, women, animals, and birds of Vraja. Out of your unbounded kindness, accept me, who am full of distress. O Govardhana, please give me residence by your side.

nirupadhi-karuṇena śrī śacī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyeṇārpito 'smi
iti khalu mama yogyāyogyatāṁ tām agṛhṇan
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (10)

The causelessly merciful Śrī Śacīnandana, who is most dear to you, has offered me to you. Therefore, although I am deceitful and wicked, do not consider my qualification or lack thereof. O Govardhana, please give me residence by your side.

rasada-daśakam asya śrīla-govardhanasya
kṣiti-dhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukhade 'smin vāsam āsādya sākṣāc-
chubhada-yugala-sevā-ratnam āpnoti tūrṇam (11)

One who with careful intent recites these ten verses about Govardhana, lord of the dynasty of mountains, which bestow *rasa*, will at once attain joyful residence by his side and the auspicious jewel of direct service to the Divine Couple.

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9 See *Śrīmad-Bhāgavatam* (10.21.18).

Śrī Govardhanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

kṛṣṇa-prasādena samasta-śaila-
sāmrājyam āpnoti ca vairiṇo 'pi
śakrasya yaḥ prāpa baliṁ sa sākṣād
govardhano me diśatām abhīṣṭam (1)

By the mercy of Śrī Kṛṣṇa, Govardhana became the emperor of all mountains and received the offerings [meant for Indra], despite Indra's enmity. May that Govardhana fulfill my desire.

sva-preṣṭha-hastāmbuja-saukumārya-
sukhānubhūter ati-bhūmi-vṛtteḥ
mahendra-vajrāhatim apy ajānan
govardhano me diśatām abhīṣṭam (2)

Feeling the softness of his dearmost Kṛṣṇa's lotus hand, when he was being held aloft by Him, filled Govardhana with so much bliss that he did not even notice Indra's thunderbolts striking his body. May that Govardhana fulfill my desire.

yatraiva kṛṣṇo vṛṣabhānu-putryā
dānaṁ gṛhītuṁ kalahaṁ vitene
śruteḥ spṛhā yatra mahaty ataḥ śrī-
govardhano me diśatām abhīṣṭam (3)

[At Dana-ghāṭī] Kṛṣṇa instigated a quarrel with the daughter of Vṛṣabhānu in order to extract tax. My great longing is to hear that sweet quarrel. May that Śrī Govardhana fulfill my desire.

snātvā saraḥ svāśu samīra-hastī
yatraiva nīpādi-parāga-dhūliḥ
ālolayan khelati cāru sa śrī-
govardhano me diśatām abhīṣṭam (4)

Like an elephant, the pleasant breeze, having just bathed in the lakes [such as Mānasī-gaṅgā], beautifully frolics, rolling about in

the pollen 'dust' of the *kadamba* and various other flowers. May that Śrī Govardhana fulfill my desire.

kastūrikābhiḥ śāyitaṁ kim atrety
ūhaṁ prabhoḥ svasya muhur vitanvan
naisargika-svīya-śilā-sugandhair
govardhano me diśatām abhīṣṭam (5)

"Did Śrī Kṛṣṇa sleep on a bed of musk here?" The natural, sweet fragrance of Govardhana's *śilās* causes devotees to continuously contemplate in this way. May that Govardhana fulfill my desire.

vaṁśa-pratidhvany-anusāra-vartma
didṛkṣavo yatra hariṁ hariṇyaḥ
yāntyo labhante na hi vismitāḥ sa
govardhano me diśatām abhīṣṭam (6)

The deer on Govardhana start running upon hearing the sound of the wind blowing through the holes of all the bamboo trees, thinking that Kṛṣṇa is there playing His flute. Not finding Him, they are astonished and wander here and there, searching for Him. May that Govardhana fulfill my desire.

yatraiva gaṅgām anu nāvi rādhām
ārohya madhye tu nimagna-naukaḥ
kṛṣṇo hi rādhānugalo babhau sa
govardhano me diśatām abhīṣṭam (7)

At Mānasī-gaṅgā, Śrī Rādhā boarded the boat [manned by Kṛṣṇa, disguised as a boatman]. When the boat reached the middle [of the lake], it began to sink. As She tightly clung to Kṛṣṇa's neck, They looked very beautiful. May that Govardhana fulfill my desire.

vinā bhavet kiṁ hari-dāsa-varya-
padāśrayaṁ bhaktir ataḥ śrayāmi
yam eva saprema nijeśayoḥ śrī-
govardhano me diśatām abhīṣṭam (8)

Without taking shelter of the feet of Govardhana, who is the best of Śrī Hari's servants, how can one ever attain *bhakti*? For this reason, with the desire of attaining *prema-bhakti* for my Lord and Lady, I take shelter of him. May that Śrī Govardhana fulfill my desire.

etat paṭhed yo hari-dāsa-varya-
mahānubhāvāṣṭakam ārdra-cetāḥ
śrī-rādhikā-mādhavayoḥ padābja-
dāsyaṁ sa vinded acireṇa sākṣāt (9)

One who, with a melting heart, recites these eight verses about the best of the servants of Śrī Hari, which award splendid realizations, will without delay attain the direct service of the lotus feet of Śrī Śrī Rādhikā-Mādhava.

Śrī Navadvīpāṣṭakam

Śrīla Rūpa Gosvāmī

śrī-gauḍa-deśe sura-dīrghikāyās
tīre 'ti-ramye pura-puṇya-mayyāḥ
lasantam ānanda-bhareṇa nityaṁ
taṁ śrī-navadvīpam ahaṁ smarāmi (1)

In the beautiful land of Gauḍa, on the extremely charming bank of the sacred Gaṅgā, Śrī Navadvīpa-dhāma is splendidly situated, eternally filled with bliss—I am remembering that Śrī Navadvīpa-dhāma.

yasmai paravyoma vadanti kecit
kecic ca goloka itīrayanti
vadanti vṛndāvanam eva taj-jñās
taṁ śrī navadvīpam ahaṁ smarāmi (2)

Some claim it to be Vaikuṇṭha; others say it is Goloka. However, those who have realized the truth say it is none other than Śrī Vṛndāvana—I am remembering that Śrī Navadvīpa-dhāma.

yaḥ sarva-dikṣu sphuritaiḥ suśītair
nānā-drumaiḥ sūpavanaiḥ parītaḥ
śrī-gaura-madhyāhna-vihāra pātrais
taṁ śrī navadvīpam ahaṁ smarāmi (3)

Cooled by gentle breezes from all directions and surrounded by sublime groves of many kinds of trees, Śrī Navadvīpa provides the setting for Śrī Gaurasundara's midday pastimes—I am remembering that Śrī Navadvīpa-dhāma.

śrī-svar-ṇadī yatra vihāra-bhūmiḥ
suvarṇa-sopāna-nibaddha-tīrā
vyāptormibhir gaura-vagāha-rūpais
taṁ śrī-navadvīpam ahaṁ smarāmi (4)

Where the celestial Gaṅgā flows with great pleasure, her charming banks adorned with golden stairs, and her waters filled with waves that gracefully bathe Śrī Gaurasundara—I am remembering that Śrī Navadvīpa-dhāma.

mahānty anantāṇi gṛhāṇi yatra
sphuranti haimāni manoharāṇi
pratyālayaṁ yaṁ śrayate sadā śrīs
taṁ śrī navadvīpam ahaṁ smarāmi (5)

Where there are countless stunning, vast, and mind-enchanting golden houses in which Lakṣmī-devī eternally resides—I am remembering that Śrī Navadvīpa-dhāma.

vidyā-dayā-kṣānti-makhaiḥ samastaiḥ
sadbhir guṇair yatra janāḥ prapannāḥ
saṁstūyamānā ṛṣi-deva-siddhais
taṁ śrī navadvīpam ahaṁ smarāmi (6)

Where surrendered people are ornamented with all saintly virtues, such as wisdom, compassion, forgiveness and sacrifice, and are glorified by sages, demigods, and *siddhas*—I am remembering that Śrī Navadvīpa-dhāma.

yasyāntare miśra-purandarasya
svānanda-gamyaika-padaṁ nivāsaḥ
śrī-gaura-janmādika-līlayāḍhyas
taṁ śrī navadvīpam ahaṁ smarāmi (7)

Within its heart lies the home of Purandara Miśra [Jagannātha Miśra], which is the only abode of transcendental happiness, because it is enriched by Śrī Gaurāṅga's birth and other sweet pastimes—I am remembering that Śrī Navadvīpa-dhāma.

gauro bhraman yatra hariḥ sva-bhaktaiḥ
saṅkīrtana-prema-bhareṇa sarvam
nimajjayaty ullasad-unmadābdhau
taṁ śrī navadvīpam ahaṁ smarāmi (8)

Where Śrī Gaurahari roamed with His devotees as they performed *saṅkīrtana* filled with *prema*, thus submerging everyone in an ocean of blissful transcendental madness—I am remembering that Śrī Navadvīpa-dhāma.

etan navadvīpa-vicintyanāḍhyaṁ
padyāṣṭakaṁ prīta-manāḥ paṭhed yaḥ
śrīmac-chacī-nandana-pāda-padme
sudurlabhaṁ prema samāpnuyāt saḥ (9)

One who recites with a loving heart these eight verses, which are enriched with contemplations on Śrī Navadvīpa-dhāma, can achieve that most rare *prema* for the lotus feet of the beautiful son of Śacī-devī.

Śrī Vṛndāvanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

na yoga-siddhir na mamāstu mokṣo
vaikuṇṭha-loke 'pi na pārṣadatvam
premāpi na syād iti cet tarāṁ tu
mamāstu vṛndāvana eva vāsaḥ (1)

May I not achieve mystic perfections, liberation, residence in Vaikuṇṭha-loka as a personal associate of Nārāyaṇa, or even *prema* for the Lord. Rather, may I reside only in Śrī Vṛndāvana-dhāma.

tārṇaṁ janur yatra vidhir yayāce
sad-bhakta-cūḍāmaṇir uddhavo 'pi
vīkṣyaiva mādhurya-dhurāṁ tad asmin
mamāstu vṛndāvana eva vāsaḥ (2)

Where Brahmā prayed to take birth as grass, as did the crest-jewel among pure devotees, Uddhava,[10] after beholding the pinnacle of sweetness—may I reside only in Śrī Vṛndāvana-dhāma.

kiṁ te kṛtaṁ hanta tapaḥ kṣitīti
gopyo 'pi bhūme stuvate sma kīrtim
yenaiva kṛṣṇāṅghri-padāṅkite 'smin
mamāstu vṛndāvana eva vāsaḥ (3)

"O Pṛthvī-devī, what austerities did you perform whereby your surface has now become marked by the lotus footprints of Śrī Kṛṣṇa?" The *gopīs* thus praised the glory of the earth [of Vṛndāvana].[11] May I reside only in Śrī Vṛndāvana-dhāma.

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10 See *Śrīmad-Bhāgavatam* 10.14.34 and 10.47.61

11 See *Śrīmad-Bhāgavatam* 10.30.10

gopāṅganā-lampaṭataiva yatra
yasyāṁ rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrutis tan
mamāstu vṛndāvana eva vāsaḥ (4)

Where there are amorous pleasures with the *gopīs*, in which *rasa* [in the *parakīya* relationship] reaches its pinnacle, for the Śrutis say, "Indeed, He is the embodiment of *rasa*". May I therefore reside only in Śrī Vṛndāvana-dhāma.

bhāṇḍīra-govardhana-rāsa-pīṭhais
tri-sīmake yojana-pañcakena
mite vibhutvād amite 'pi cāsmin
mamāstu vṛndāvana eva vāsaḥ (5)

Although [appearing to be] five *yojanas* (forty square miles) and within three boundaries—Bhāṇḍīravaṭa, Govardhana, and the *rāsa-sthalī*—Vṛndāvana is in fact limitless, being all-pervading. May I reside only in Śrī Vṛndāvana-dhāma.

yatrādhipatyaṁ vṛṣabhānu-putryā
yenodayet prema-sukhaṁ janānām
yasmin mamāśā balavaty ato 'smin
mamāstu vṛndāvana eva vāsaḥ (6)

Where the daughter of Vṛṣabhāṇu Mahārāja has full sovereignty, and by whose influence the happiness of *prema* arises within the devotees—may I reside only in Śrī Vṛndāvana-dhāma.

yasmin mahā-rāsa-vilāsa-līlā
na prāpa yāṁ śrīr api sā tapobhiḥ
tatrollasan mañju-nikuñja-puñje
mamāstu vṛndāvana eva vāsaḥ (7)

The great and delightful *rāsa-līlā*, which Lakṣmī-devī with all her austerities could not attain, is splendidly performed within the

multitude of charming *kuñjas* of Vṛndāvana. May I reside only in Śrī Vṛndāvana-dhāma.

sadā ruru-nyaṅku-mukhā viśaṅkaṁ
khelanti kūjanti pikālikīrāḥ
śikhaṇḍino yatra naṭanti tasmin
mamāstu vṛndāvana eva vāsaḥ (8)

Where varieties of deer, headed by the *ruru* [which are black in color] and the *nyaṅku* [with their branching horns], fearlessly play, where cuckoos, bumblebees, and parrots fill the sky with their singing, and where peacocks perpetually dance—may I reside only in Śrī Vṛndāvana-dhāma.

vṛndāvanasyāṣṭakam etad uccaiḥ
paṭhanti ye niścala-budhayas te
vṛndāvaneśāṅghri-saroja-sevāṁ
sākṣāl labhante januṣo 'nta eva (9)

Those with fixed intelligence who loudly recite these eight verses glorifying Śrī Vṛndāvana shall attain direct service to the lotus feet of the Lord and Lady of Vṛndāvana at the end of this life.

Śrī Vṛndā-devyāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

gāṅgeya-cāmpeya-taḍid-vinindi-
rociḥ-pravāha-snapitātma-vṛnde!
bandhūka-bandhu-dyuti-divya-vāso
vṛnde! numas te caraṇāravindam (1)

You inundate all of your associates in a flood of your splendor, which belittles gold, *campaka* flowers, and lightning. Your divine dress resembles the orange-red luster of the *bandhūka* flower. O Vṛndā, we offer *praṇāma* to your lotus feet.

bimbādharoditvara-manda-hāsya-
nāsāgra-muktā-dyuti-dīpitāsye!
vicitra-ratnābharaṇa-śriyāḍhye!
vṛnde! numas te caraṇāravindam (2)

O Vṛndā! Your countenance is especially radiant, illuminated by the gentle smile rising on your *bimba*-red lips and the pearl on your nose. Your beauty is enhanced by various jeweled ornaments. O Vṛndā, we offer *praṇāma* to your lotus feet.

samasta-vaikuṇṭha-śiromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni
dattādhikāre vṛṣabhānu-putryā
vṛnde! numas te caraṇāravindam (3)

The daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all Vaikuṇṭha planets. O Vṛndā, we offer *praṇāma* to your lotus feet.

tvad-ājñayā pallava-puṣpa-bhṛṅga-
mṛgādibhir mādhava-keli-kuñjāḥ
madhv-ādibhir bhānti vibhūṣyamāṇā
vṛnde! numas te caraṇāravindam (4)

By your order, the buds, blossoms, flowers, bees, deer, and all other kinds of animals and birds, as well as the six seasons headed by

spring, brilliantly decorate the *kuñjas* where Śrī Mādhava enjoys His playful pastimes. O Vṛndā, we offer *praṇāma* to your lotus feet.

tvadīya-dūtyena nikuñja-yunor
atyutkayoḥ keli-vilāsa-siddhiḥ
tvat-saubhagaṁ kena nirucyatāṁ tad
vṛnde! numas te caraṇāravindam (5)

Your adeptness at acting as a messenger makes it possible for the Youthful Couple of the *kuñjas* to accomplish Their playful, amorous pastimes, for which They are so eager. Who can properly describe your good fortune? O Vṛndā, we offer *praṇāma* to your lotus feet.

rāsābhilāṣo vasatiś ca vṛndā-
vane tvad-īśāṅghri-saroja-sevā
labhyā ca puṁsāṁ kṛpayā tavaiva
vṛnde! numas te caraṇāravindam (6)

The desire to behold the *rāsa-līlā*, attain residence in Śrī Vṛndāvana, and perform service to the lotus feet of your Lord and Lady is attained by a person through your mercy alone. O Vṛndā, we offer *praṇāma* to your lotus feet.

tvaṁ kīrtyase sātvata-tantra-vidbhir
līlābhidhānā kila kṛṣṇa-śaktiḥ
tavaiva mūrtis tulasī nṛ-loke
vṛnde! numas te caraṇāravindam (7)

Those conversant in devotional scriptures (the *bhakti-tantras*) glorify you as Śrī Kṛṣṇa's pastime potency (*līlā-śakti*). In this world, you assume the form of the *tulasī* tree. O Vṛndā, we offer *praṇāma* to your lotus feet.

bhaktyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvāṁ śaraṇaṁ prapannā
vṛnde! numas te caraṇāravindam (8)

Devoid of *bhakti* and guilty of unlimited offenses, we are flung into the waves of lust [anger, greed and so on]. O merciful one, we take shelter of you! O Vṛndā, we offer *praṇāma* to your lotus feet.

vṛndāṣṭakaṁ yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhīśa-padābja-bhṛṅgaḥ
sa prāpya vṛndāvana-nitya-vāsaṁ
tat-prema-sevāṁ labhate kṛtārthaḥ (9)

Those who, like bumblebees at the lotus feet of the Divine Couple, hear or recite this *Vṛndā-devyāṣṭaka* will obtain eternal residence in Vṛndāvana and become fulfilled, having attained loving service to Them.

VERSES FOR RECITATION

Śrī Kṛṣṇa-nāmāṣṭakam

Śrīla Rūpa Gosvāmī

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi! mukta-kulair upāsyamānaṁ
paritas tvāṁ harināma! saṁśrayāmi (1)

O Harināma, I take complete shelter of You. The nails of Your lotus feet are worshiped by the radiance emanating from the necklace of jewels known as the Upaniṣads, which are the crown-jewel of all the Śrutis. You are also worshiped by liberated sages.

jaya nāmadheya! muni-vṛnda-geya!
jana-rañjanāya param akṣarākṛte!
tvam anādarād api manāg udīritaṁ
nikhilogra-tāpa-paṭalīṁ vilumpasi (2)

O Harināma, You who are sung by the sages! O You who have assumed the form of the best of syllables to give great happiness to the devotees, all glories to You. May Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one's frightful sins at the root.

yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttaṁ jagati bhagavan-nāma-taraṇe!
kṛtī te nirvaktuṁ ka iha mahimānaṁ prabhavati? (3)

O Sun of Bhagavān's Names, even an *ābhāsa*, or a manifestation of a semblance of Your names, swallows up the darkness of ignorance blinding the conditioned souls, thus enabling them to envision *hari-bhakti*. What learned scholar in this world is competent to describe Your unsurpassed glories?

yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te
prārabdha-karmeti virauti vedaḥ (4)

O Nāma, the Vedas loudly declare that even without a devotee undergoing any suffering, his *prārabdha-karma*, which cannot be eliminated even by resolute meditation on impersonal *brahma*, is at once mitigated by Your appearance on the tongue.

agha-damana-yaśodā-nandanau! nanda-sūno!
kamala-nayana-gopī-candra-vṛndāvanendrāḥ!
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatāṁ nāmadheya! (5)

O Nāma, may my love for You in Your many forms—such as Agha-damana (He who overpowered Agha), Yaśodā-nandana (the son of Yaśodā), Nanda-sūno (the son of Nanda), Kamala-nayana (lotus-eyed one), Gopīcandra (the moon of the *gopīs*), Vṛndāvanendra (the Lord of Vṛndāvana], and Praṇata-karuṇa (one who is compassionate to those who are surrendered)—always increase.

vācyaṁ vācakam ity udeti bhavato nāma! svarūpa-dvayaṁ
pūrvasmāt param eva hanta! karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbudhau majjati (6)

O Nāma, in the material world You manifest in two forms: as *vācya*, the Paramātmā inside the heart of each soul; and as *vācaka*, the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first, because by chanting [Your names] the first form is worshiped, and even those who have committed offenses to Your first form are plunged into an ocean of bliss.

sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma! gokula-mahotsavāya te
kṛṣṇa! pūrṇa-vapuṣe namo namaḥ (7)

O destroyer of the numerous sufferings of those who have taken shelter of You, O embodiment of delightful transcendental bliss, O great festival for the residents of Gokula, O all-pervading one, O Kṛṣṇa-nāma, I offer *praṇāma* to You time and again.

nārada-vīṇojjīvana! sudhormi-niryāsa-mādhurī-pūra!
tvaṁ kṛṣṇa-nāma! kāmaṁ sphura me rasane rasena sadā (8)

O life of Nārada's *vīṇā*, O You who are like waves of essential nectar in the ocean of sweetness! O Kṛṣṇa-nāma! Of Your own volition, please always manifest on my tongue.

Śrī Śikṣāṣṭakam

Spoken by Śrī Caitanya Mahāprabhu

ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam (1)

Śrī-kṛṣṇa-saṅkīrtana cleanses the mirror of the heart, extinguishes the blazing forest fire of material existence, and diffuses the moonbeams of *bhāva* upon the white lotus of good fortune, causing it to bloom. *Śrī-kṛṣṇa-saṅkīrtana* is the life and soul of Vidyā-devī (the goddess of transcendental knowledge), who is His consort. *Śrī-kṛṣṇa-saṅkīrtana* increases the ocean of transcendental bliss, causes the soul to relish complete nectar at every step, and enables one to be fully bathed, purified, and soothed inside and out. Let there be supreme victory for the congregational chanting of Śrī Kṛṣṇa's holy names!

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ (2)

You have manifested all of Your potency in Your innumerable holy names. There are no restrictions on when they may be remembered. O Bhagavān, You are so merciful, but I am so unfortunate that spontaneous attachment (*anurāga*) for Your holy names has not arisen within My heart.

tṛṇād api sunīcena / taror api sahiṣṇunā
amāninā mānadena / kīrtanīyaḥ sadā hariḥ (3)

Only he who feels lower than a blade of grass and who is more tolerant than a tree; and who expects no honor for himself but is able to give due respect to all others, is qualified to perpetually chant the holy names of Śrī Hari.

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi (4)

O Jagadīśa, I desire neither wealth, nor followers, nor the gorgeous promises of the Vedic hymns. My only prayer is that birth after birth I may have causeless devotion (*ahaitukī-bhakti*) to You, the Lord of My life.

ayi nanda-tanūja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya (5)

O Son of Nanda! I am Your eternal servant, but I have fallen into the violent ocean of material existence. Mercifully place Me as a particle of dust at Your lotus feet.

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati (6)

When will a stream of tears flow from My eyes, My voice choke up, and the hairs of My body stand on end as I chant Your holy names?

yugāyitaṁ nimeṣeṇa / cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ / govinda-viraheṇa me (7)

In separation from Govinda, even a moment seems like a millennium. Tears fall from My eyes like torrents of rain, and the entire world seems empty.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ (8)

Let Him embrace Me or trample Me under His feet. Or let Him cruelly pierce the deepest core of My heart by not being present before Me. Let that debauchee do whatever He likes; He is still My *prāṇanātha* (the Lord of My life). I have no one other than Him.

Śrī Upadeśāmṛtam

Śrīla Rūpa Gosvāmī

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt (1)

A wise and self-composed person who can control the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly, and the agitation of the genitals can instruct the entire world.

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati (2)

(1) Over-collecting and over-eating, (2) endeavoring for material enjoyment, (3) useless chatter, (4) enthusiasm for practices not befitting one's qualification and lack of enthusiasm to adopt essential regulations [for spiritual progress], (5) mundane association, and (6) restlessness or unsteadiness of the mind––by these six faults *bhakti* is destroyed.

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati (3)

(1) Enthusiasm (for performing *bhakti-sādhana*), (2) firm faith and determination, (3) patience, (4) performing activities favorable for *bhakti*, (5) giving up bad association, and (6) adopting the pure behavior of *sādhus*—by these six qualities *bhakti* is nourished and accomplished.

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam (4)

(1) Giving to devotees, (2) accepting what they give, (3) revealing to them confidential matters [concerning one's *bhajana*], (4) inquiring

from them, (5) honoring their food-remnants, and (6) feeding them—these are the six symptoms of love [among devotees].

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā (5)

One should honor within the mind a person who utters, "O Kṛṣṇa!" One should offer *praṇāma* to a person who has taken *dīkṣā* [from a bona fide *guru*] and who is devoted to *bhajana*. And one should render all kinds of service to a *mahā-bhāgavata*, who is adept in one-pointed *bhajana* of Kṛṣṇa and whose heart is free of faults such as criticizing others, knowing his association to be most desirable.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ (6)

Do not take a mundane view of physical abnormalities or character flaws apparent in pure devotees in this world, for it is like condemning the Ganges for its bubbles, foam, and mud, when her liquid divinity is actually never lost.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī (7)

The tongue afflicted with the jaundice of ignorance cannot taste the sugar candy of Kṛṣṇa's names, pastimes, and so on. However, by daily taking this (sugar candy of *kṛṣṇa-nāma*) with deep respect, certainly taste will gradually awaken and the disease (of ignorance) will be destroyed at the root.

tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāram (8)

Following the [proper] sequence (established by *sādhus* and *śāstra*), one should spend all his time engaging the tongue and mind in nicely performing *kīrtana* and *smaraṇa* of the names, form, qualities, pastimes, and so on of Śrī Kṛṣṇa, while residing in Vraja under the guidance of one with deep affection for Him. This is the quintessence of all instruction.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ (9)

The city of Mathurā is superior to Vaikuṇṭha, because the Lord took birth there. Superior to Mathurā is Vṛndāvana, for the festival of the *rāsa*-dance took place there. Superior, even to Vṛndāvana, is Govardhana because it is the place of various playful pastimes of Śrī Kṛṣṇa, the lifter of Govardhana Hill. Within Govardhana, Śrī Rādhā-kuṇḍa reigns supreme, for it is overflowing with ambrosial *prema* for *gokula-pati* Śrī Kṛṣṇa. Therefore, what intelligent person would not render *sevā* to that pond, which is situated at the foot of Govardhana Hill?

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī (10)

It is revealed (in the *śāstras*) that *brahma-jñānīs* (who are not affected by the three modes) are more dear to Śrī Kṛṣṇa than pious fruitive workers (*karmīs*). More dear than such *jñānīs* are the devotees who are free from the clutches of *jñāna*. More dear than such *śuddha-bhaktas* are *premī-bhaktas*, devotees who are established in pure love. And more dear than such *premī-bhaktas* are the lotus-eyed *gopīs*, amongst whom Śrīmatī Rādhikā is the most dear of all. Her pond, Śrī Rādhā-kuṇḍa, is just as dear to Him as She is. Therefore, what intelligent person would not take shelter of that Rādhā-kuṇḍa?

kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti (11)

Among all of Kṛṣṇa's beloveds, Śrīmatī Rādhikā is the topmost object of His love. Similarly, Śrī Rādhā-kuṇḍa, in all respects, is just as dear to Him. The sages have described this (in *śāstras* such as the *Padma Purāṇa*). That *prema* which is rarely attained, even by dear devotees (of Kṛṣṇa, such as Nārada), what to speak of ordinary *sādhakas*, manifests in the heart of one who bathes just once in the waters of that *kuṇḍa*.

Śrī Manaḥ-śikṣā

Śrīla Raghunātha dāsa Gosvāmī

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarām
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ (1)

O brother mind, taking hold of your feet, I pray to you with sweet words. Please give up all pride and develop unprecedented *rati* for *śrī gurudeva*, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your *dīkṣā-mantras*, *śrī harināma*, and the shelter of Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful Divine Couple of Vraja.

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacī-sūnuṁ nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara param ajasraṁ nanu manaḥ (2)

O mind, please do not perform *dharma* (resulting in piety) or *adharma* (resulting in sin) as mentioned in the Śrutis, or Vedas. Rather, you should render profuse loving service to Śrī Śrī Rādhā-Kṛṣṇa here in Vraja. Always remember Śrī Śacī-nandana as non-different from Śrī Nandanandana and *śrī gurudeva* as most dear to Śrī Mukunda.

yadīcchher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ (3)

O mind, if you are eager to reside in Vraja, filled with *rāgātmikā-bhakti*, and if you desire the direct service of the youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, then listen to me. Birth after birth, always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī and his elder brother, Śrī Sanātana Gosvāmī, and all other associates [who are recipients of Mahāprabhu's mercy].

asad-vārtā-veśyā visṛja mati-sarvasva-haraṇīḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilanīḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manaḥ (4)

O mind, abandon the prostitute of mundane talk, which plunders the entire treasure of pure wisdom, and certainly never listen to talk of *mukti*, which is a tigress that devours your very soul. Give up even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṇṭha, and in Vraja worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow the precious jewel of sublime attachment to Them.

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvaṁ phutkārān avati sa yathā tvāṁ mana itaḥ (5)

"Lust, anger, and so on—the band of dacoits on the open road of material life—have bound my neck licentiously with the torturous, dreadful ropes of wicked deeds and are thus killing me." O mind, speaking in this way, you must grievously cry out to the (powerful and merciful) protectors of the path leading to Śrī Kṛṣṇa, the killer of Bakāsura. (Hearing your piteous cry,) they shall surely protect you.

are cetaḥ prodyat-kapaṭa-kuṭināṭī-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-
sudhāmbhodhau snātvā svam api nitarāṁ māṁ ca sukhaya (6)

VERSES FOR RECITATION

O mind, why are you bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy, thereby burning yourself and me? Always bathe in the nectarean ocean of pure love, *prema,* for the lotus feet of Śrī Śrī Rādhā-Giridhārī, and make yourself and me eternally happy.

pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
kathaṁ sādhu-premā spṛśati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmantam atulaṁ
yathā tāṁ niṣkāśya tvaritam iha taṁ veśayati saḥ (7)

O mind, as long as the shameless outcaste woman of the desire for prestige is dancing in my heart, how can pure transcendental *prema* touch it? Always serve the dear devotees of the Lord, who are the immeasurably powerful commanders [of His army]. They will at once banish this outcaste woman and initiate the flow of *prema* in my heart.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau
yathā śrī gāndharvā-bhajana-vidhaye prerayati māṁ
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manaḥ (8)

O mind, with humble, grief-stricken words, just worship Śrī Giridhārī-Kṛṣṇa in Vraja in such a way that, although I am corrupt, He will mercifully remove my wickedness, bestow the nectar of supremely radiant love (*ujjvala-prema*), and confer upon me the inspiration to worship Gāndharvā Śrīmatī Rādhikā.

madīśā-nāthatve vraja-vipina-candraṁ vraja-vane-
śvarīṁ tāṁ-nāthatve tad-atula-sakhītve tu lalitām
viśākhāṁ śikṣālī-vitaraṇa-gurutve priya-saro-
girīndrau tat-prekṣā-lalita-rati-datve smara manaḥ (9)

O mind, always remember Vṛndāvana-candra Śrī Kṛṣṇa as the Lord of my *svāminī* Śrī Rādhikā's life, Vṛndāvaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalitā as Her peerless friend, Śrī Viśākhā as the instructing *guru,* and Śrī Rādhā-kuṇḍa and Girirāja-Govardhana

as those who grant *darśana* of Śrī Śrī Rādhā-Kṛṣṇa, and bestow sublime attachment (*rati*) for Them.

ratiṁ gaurī-līle api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśī-kāraiś candrāvali-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tāṁ hari-dayita-rādhāṁ bhaja manaḥ (10)

O mind, just worship Śrīmatī Rādhikā, who inflames Rati, Gaurī and Līlā by the effulgent rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who dissipates the pride of the chaste young girls of Vraja, headed by Śrī Candrāvalī, by Her ability to bring Śrī Kṛṣṇa under Her control. She is the most beloved of Śrī Hari.

samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoḥ
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ
dhayan nītyā govardhanam anudinaṁ tvaṁ bhaja manaḥ (11)

O mind, in order to obtain direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Śrī Rūpa and Their associates in Vraja, always drink the *pañcāmṛta* of *arcana*, *kīrtana*, *smaraṇa*, *śravaṇa*, and *praṇāma* to Them, and worship Śrī Govardhana daily in accordance with the precepts of devotion.

manaḥ-śikṣā-daikādaśaka-varam etan madhurayā
girā gāyaty uccaiḥ samadhigata-sarvārtha-tati yaḥ
sa-yūthaḥ śrī-rūpānuga iha bhavan gokulavane
jano rādhā-kṛṣṇātula-bhajana-ratnaṁ sa labhate (12)

Anyone who, adopting the lineage of Śrī Rūpa and his followers, takes up residence in the forest of Gokula and loudly sings these eleven excellent instructions to the mind in a melodious voice, with full understanding of their meaning, will certainly obtain the matchless gem of worshiping Śrī Śrī Rādhā-Kṛṣṇa.

Sanskrit Songs

ŚRĪ GAURĀṄGA

Paśya Śacī-sutam

Śrī Rādhā-mohana dāsa

paśya śacī-sutam-anupama-rūpam
kalitāmṛta-rasa-nirupama-kūpam (1)

Behold the unparalleled beauty of the son of Mother Śacī. He is an incomparable reservoir of nectarean *rasa*.

kṛṣṇa-rāga-kṛta-mānasa-tāpam
līlā-prakaṭita-rudra-pratāpam (2)

Tortured by the pangs of separation that arise in His mind, due to His intense attachment to Kṛṣṇa, He manifests the most exquisite yet terrifying pastimes of ecstasy.

prakalita-puruṣottama-suviṣādam
kamalā-kara-kamalāñcita-pādam (3)

Totally absorbing Himself in thoughts of the Supreme Being Lord Jagannātha, He constantly experiences the pain of separation, yet He is that very same Supreme Personality whose adorable feet are decorated by the lotus hands of Kamalā (Lakṣmī-devī).

rohita-vadana-tirohita-bhāṣam
rādhā-mohana-kṛta-caraṇāśam (4)

Transformations of ecstasy appear in His body, His face becomes intensely flushed and His voice falters. This Rādhā-mohana dāsa is simply hoping to attain His lotus feet.

Vande Viśvambhara

Śrī Rādhā-mohana dāsa

vande viśvambhara-pada-kamalam
khaṇḍita-kaliyuga-jana-malam samalam (1)

I offer prayers to the lotus feet of Lord Viśvambhara, who removes the refuse from [the hearts of] the people of Kali-yuga.

saurabha-karṣita-nija-jana-madhupam
karuṇā-khaṇḍita-viraha-vitāpam (2)

He attracts His honeybee-like followers with His sweet fragrance, mercifully removing their anguish of separation from Him.

nāśita-hṛd-gata-māyā-timiram
vara-nija-kāntyā jagatām aciram (3)

With His effulgence He destroys the darkness of *māyā's* illusion, which has covered the hearts of the living entities since time immemorial.

satata-virājita-nirupama-śobham
rādhā-mohana kalita-vilobham (4)

He is forever resplendent with incomparable beauty. Rādhā-mohana dāsa feels an intense eagerness [to attain His shelter].

Sakhe, Kalaya Gauram Udāram

Śrī Rādhā-mohana dāsa

sakhe, kalaya gauram udāram
nindita-hāṭaka-kānti-kalevara-garvita-māraka-māram (1)

O my dear friend, just think about the magnanimous Śrī Gaurāṅga, whose bodily luster rebukes the splendor of gold and who smashes the pride of Cupid.

madhukara-rañjita-mālati-maṇḍita-
jita-ghana-kuñcita-keśam
tilaka-vinindita-śaśadhara-rūpaka-
bhuvana-manohara-veśam (2)

His curly locks, which defeat the splendor of dark rain clouds, are adorned with *mālati* flowers surrounded by delighted honeybees. His *tilaka* insults the beauty of the moon, and His attire enchants the whole world.

madhu-madhura-smita-lobhita-tanu-bhṛtam
anupama-bhāva-vilāsam
nidhuvana-nāgarī-mohita-mānasa-
vikathita-gadgada-bhāṣam (3)

His smile, sweet like honey, allures all embodied beings. His pastimes are filled with unparalleled sentiments of pure love (*bhāvas*). His mind is captivated by the heroine of Nidhuvana, as He utters indecipherable words in a choked voice.

paramākiñcana-kiñcana-nara-gaṇa-
karuṇā-vitaraṇa-śīlam
kṣobhita-durmati-rādhā-mohana-
nāmaka-nirupama-līlam (4)

It is His nature to distribute mercy to those souls who are utterly destitute [having no wealth other than Kṛṣṇa and service to Him], as well as to those who hanker for material possessions. His incomparable pastimes have thrown this foolish person named Rādhā-mohana into confusion.

Rādhe! Jaya Jaya Mādhava-dayite!

from the Gītāvalī section of Stavamālā, song 14
Śrīla Rūpa Gosvāmī

rādhe! jaya jaya mādhava-dayite!
gokula-taruṇī-maṇḍala-mahite (1)

O Rādha! All glories to You, O Beloved of Mādhava! Your glories are sung by the circle of the youthful maidens of Gokula.

dāmodara-rati-vardhana-veśe!
hari-niṣkuṭa-vṛndāvipineśe! (2)

O You whose attire increases Dāmodara's affection, O Queen of the Vṛndāvana Forest, You are the pleasure garden of Śrī Hari.

vṛṣabhānūdadhi-nava-śaśi-lekhe!
lalitā-sakhi! guṇa-ramita-viśākhe! (3)

From the ocean of Vṛṣabhānu Mahārāja, You arise like the new moon! O dearmost friend of Lalitā! O You who captivate the heart of Viśākhā with Your charming qualities!

karuṇāṁ kuru mayi karuṇā-bharite!
sanaka-sanātana-varṇita-carite! (4)

Bestow Your compassion upon me, O You who brim with compassion! Your transcendental qualities and character are described by Sanaka and Sanātana.

Vande Śrī Vṛṣabhānu-sutā-pada

from the Gītāvalī section of Śrī Stavāmṛta-laharī, song 3

Śrīla Viśvanātha Cakravartī Ṭhākura

vande śrī vṛṣabhānu-sutā-pada
kamala-nayana locana-sampada (1)

O daughter of Vṛṣabhānu, Śrī Rādhikā! I offer my obeisances to Your lotus feet, which are the treasured object of lotus-eyed Śrī Kṛṣṇa's vision.

nakhara mukura-jita koṭi sudhākara
mādhava-hṛdaya-cakora manohara (2)

Glistening like spotless mirrors, Your toenails put to shame the brilliance of millions of moons, thus enchanting the *cakora* bird of Śrī Mādhava's heart.

kamala-nuta saubhaga-rekhāñcita
lalitādi-kara-yāvaka-rañjita (3)

Lakṣmī-devī forever sings the glories of Your lotus feet, which are beautified by auspicious marks. The *sakhīs* headed by Śrī Lalitā-devī annoint Your feet by hand with crimson pigment.

saṁsevya giridhara mati maṇḍita
rāsa-vilāsa-naṭana-rasa paṇḍita (4)

Giridhārī-Kṛṣṇa carefully serves Your lotus feet, which always decorate His thoughts. Your lotus feet are expert in expanding the flow of *rasa* by dancing in the *rāsa-līlā*.

Kalayati Nayanaṁ

Śrī Rāya Rāmānanda

kalayati nayanaṁ diśi diśi valitam
paṅkajam iva mṛdu-māruta-calitam (1)

Rādhā's eyes glance in every direction, appearing like a lotus moving in a gentle breeze.

keli-vipinaṁ praviśati rādhā
pratipada-samudita manasija-bādhā (2)

As Rādhā enters the pastime forest, Kāmadeva arises and obstructs Her at every step.

vinidadhati mṛdu-manthara-pādam
racayati kuñjara-gatim anuvādam (3)

Her steps are slow and gentle, like the graceful gait of an elephant.

janayati rudra-gajādhipa-muditam
rāmānanda-rāya-kavi-gaditam (4)

May these words spoken by the poet Rāmānanda Rāya bring happiness to Gajapati Mahārāja Pratāparudra.

ŚRĪ KṚṢṆA

(Kṛṣṇa) Deva! Bhavantaṁ Vande

from the Gītāvalī section of Stavamālā, song 24

Śrīla Rūpa Gosvāmī

(kṛṣṇa) deva! bhavantaṁ vande
man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande (1)

O Kṛṣṇa! O Deva! I am offering a prayer to You. Kindly place the bee of my mind within the honey of Your lotus feet.

yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta-vīcim (2)

Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence emanating from the tips of Your toenails, still, O Acyuta, having heard of the waves of Your astonishing mercy, I long to receive Your grace.

bhaktir udañcati yadyapi mādhava! na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātrī (3)

O Mādhava, although I don't possess even a sesame seed of *bhakti* for You, still, since You are the Supreme Controller, You can make the impossible possible.

ayam avilolatayādya sanātana! kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini-vindan madhurima-sāram (4)

O Sanātana, because Your lotus feet are filled with the most wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar, which puts everything else to shame, for they are the essence of all sweetness.

Jaya Jaya Sundara Nanda-kumāra

from the Gītāvalī section of Stava-mālā, song 3

Śrīla Rūpa Gosvāmī

jaya jaya sundara-nanda-kumāra
saurabha-saṅkaṭa-vṛndāvana-taṭa-
vihita-vasanta-vihāra (1)

All glories to You, O beautiful son of Nanda! You perform spring-time pastimes on the river banks of Vṛndāvana, which is full of fragrance.

abhinava-kuṭmala-guccha-samujjvala-
kuñcita-kuntala-bhāra
praṇayi-janerita-vandana-sahakṛta-
cūrṇita-vara-ghana-sāra (2)

Your mass of curling locks is adorned brilliantly with a bunch of fresh blossoms. You are decorated with colored powders, mixed with camphor, that are thrown by Your beloveds.

caṭula-dṛg-añcala-racita-rasocchala-
rādhā-madana-vikāra
bhuvana-vimohana-mañjula-nartana-
gati-valgita-maṇi-hāra (3)[12]

Your restless, sidelong glance causes *anurāgiṇī* Śrī Rādhā to undergo ecstatic transformations of amorous love. Your lovely dancing gait, which enchants the entire universe, causes Your jeweled necklace to sway to and fro.

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12 In other versions of this song, the order of the lines of the last two verses is as follows:

adhara-virājita-mandatara-smita-lobhita-nija-parivāra
caṭula-dṛg-añcala-racita-rasocchala-rādhā-madana-vikāra (3)

bhuvana-vimohana-mañjula-nartana-gati-valgita-maṇi-hāra
nija-vallabha-jana-suhṛt-sanātana-citta-viharad-avatāra (4)

adhara-virājita-mandatara-smita-
lobhita-nija-parivāra
nija-vallabha-jana-suhṛt-sanātana-
citta-viharad-avatāra (4)

The dazzling, gentle smile upon Your lips incites eagerness in Your near and dear associates. You are the well-wisher of Your dear ones, and You perpetually descend to engage in festive sport within their hearts [or within the heart of Sanātana Gosvāmī].

Jaya Jaya Ballava-rāja-kumāra

from the Gītāvalī section of Stavamālā, song 35

Śrīla Rūpa Gosvāmī

jaya jaya ballava-rāja-kumāra
rādhā-vakṣasi hari-maṇihāra (1)

All glories to the prince of the cowherds! He is the blue sapphire necklace adorning the breast of Śrī Rādhā.

apaghana-ghaṭita-ghusṛṇa-ghanasāra
piñcha-khacita-kuñcita-kaca-bhāra (2)

His limbs are anointed with *kuṁkuma*, saffron, and camphor, and His curly hair is bedecked with a peacock feather.

rādhā-dhṛti-hara-muralī-tāra
nayanāñcala-kṛta-madana-vikāra (3)

The shrill sound of His *muralī* flute shatters the composure of Śrī Rādhā, and His sidelong glance causes transformations of love to arise in Her.

rasa-rañjita-rādhā-parivāra
kalita-sanātana-citta-vihāra (4)

He delights Śrī Rādhā's *sakhīs* with *rasa*, and He revels in the heart of Śrīla Sanātana Gosvāmī.

Vande Girivara-dhara-pada-kamalam

Śrī Govinda dāsa

vande girivara-dhara-pada-kamalam
kamalākara-kamalāñcitam amalam (1)

I adore the radiant lotus feet of the lifter of Govardhana Hill, which are worshiped by Śrī Rādhā, who was born from a lotus.

dhvaja-vajrāṅkuśa-paṅkaja-kalitam
vraja-vanitā-kuca-kuṅkuma-lalitam (2)

I adore His lotus feet, which bear the marks of a flag, a lightening-bolt, an elephant goad, and a lotus, and which are embellished with saffron powder from the breasts of the young girls of Vraja.

mañjula-maṇi-nūpura-ramaṇīyam
acapala-kula-ramaṇī-kamanīyam (3)

I adore His lotus feet, which awaken delight, being bedecked with beautiful bejeweled anklets, and which also stimulate amorous desire in the stunned damsels [of Vraja].

ati-lohitama-tirohita-bhāṣam
madhu-madhupī-kṛta-govinda-dāsam (4)

I adore His lotus feet, the brilliant crimson hue of which [is so amazing that it] makes one dumb. Those feet have made Govinda dāsa into a bee, eager to drink their honey.

Vande Kṛṣṇaṁ Nanda-kumāram

By an unknown Vaiṣṇava author

vande kṛṣṇaṁ nanda-kumāram
nanda-kumāraṁ nava-nīta-cauram (1)

I adore Śrī Kṛṣṇa, the young son of Mahārāja Nanda, who is a thief of fresh butter.

muni-jana-lobhaṁ mohana-rūpam
muralī-lolaṁ madana-gopālam (2)

I worship Śrī Kṛṣṇa, who awakens greed in the hearts of the *munis*, whose form is enchanting, whose *muralī* flute sways to and fro [in His hand], and who is the God of love and the protector of the cows.

śrī-dharaṇīṣam jagad-ādhāram
veṇu-vilolaṁ vedānta-sāram (3)

I worship Śrī Kṛṣṇa, who is the Lord of Lakṣmī-devī (the goddess of fortune) and Pṛthivī-devī (the earth goddess), and the sustainer of this cosmic manifestation. His *veṇu* flute sways to and fro [in His hand], and He is the very essence of the conclusive truths of the Vedas.

upātta-kavalaṁ parāga-śabalam
vande kṛṣṇaṁ nanda-kumāram (4)

I worship Śrī Kṛṣṇa, the young son of Mahārāja Nanda, who took a morsel of curd [in His hand] and whose complexion is changed by flower pollen.

Hare Hare Govinda Hare

Śrī Paramānanda

hare hare govinda hare
kāliya-mardana kaṁsa-nisūdana
devakī-nandana rāma hare (1)

O crusher of Kāliya, O killer of Kaṁsa! O delight of Devakī, O Rāma, O Hari!

matsya kacchapa-vara śūkara narahari
vāmana bhṛgu-suta rakṣa-kulāre
śrī-baladeva buddha kalki nārāyaṇa
deva janārdana śrī-kaṁsāre (2)

O Matysa, O Kūrma, O Varāha, O Nṛsiṁha! O Vāmana, Paraśurāma, O enemy of the demons! O Balarāma, O Buddha, O Kalki, O Nārāyaṇa! O Deva, O Janārdana, O enemy of Kaṁsa!

keśava mādhava yādava yadu-pati
daitya-dalana duḥkha-bhañjana śaure
goloka-indu gokula-candra gadādhara
garuḍa-dhvaja gaja-mocana murāre (3)

O Keśava, O Mādhava, O Yādava, O king of the Yadus! O Lord who rips the demons into shreds! O Lord who destroys suffering! O descendant of King Śūrasena, O moon of Goloka, O moon of Gokula! O Lord who holds a mace! O Lord who flies a banner marked with Garuḍa! O Lord who delivered Gajendra, O enemy of Mura!

śrī-puruṣottama parameśvara prabhu
parama-brahma parameṣṭhī aghāre
duḥkhite dayāṁ kuru deva devakī-suta
durmati paramānanda parihāre (4)

O supreme person, O supreme controller, O master! O Supreme Brahman, O Supreme Lord, O enemy of Agha! O Deva, O son of Devakī, please be merciful to this wicked Paramānanda.

FROM ŚRĪ GĪTA-GOVINDA

Śrī Daśāvatāra-stotram

Śrī Jayadeva Gosvāmī

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava! dhṛta-mīna-śarīra! jaya jagadīśa! hare (1)

In the waters of universal dissolution, You carried the Vedas, just like a boat, without any effort. O Keśava, who assumed the form of a fish [Matsya], all glories to You, O Lord of the Universe, O Hari!

kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe
dharaṇi-dharaṇa-kiṇa-cakra-gariṣṭhe
keśava! dhṛta-kūrma-śarīra! jaya jagadīśa! hare (2)

The Earth rests on Your expansive back, hardened by the numerous callous formations resulting from that burden. O Keśava, who assumed the form of a tortoise [Kūrma], all glories to You, O Lord of the Universe, O Hari!

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava! dhṛta-śūkara-rūpa! jaya jagadīśa! hare (3)

The Earth rests on the tip of Your tusk, set there like an infinitesimal spot on the face of the [waxing] moon. O Keśava, who assumed the form of a boar [Varāha], all glories to You, O Lord of the Universe, O Hari!

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇya-kaśipu-tanu-bhṛṅgam
keśava! dhṛta-narahari-rūpa! jaya jagadīśa! hare (4)

Upon the beautiful lotuses of Your hands, Your nails, with their amazing tips, have torn asunder the wasp-like body of Hiraṇyakaśipu. O Keśava, who assumed the form of a man-lion [Nṛsiṁha], all glories to You, O Lord of the Universe, O Hari!

chalayasi vikramaṇe balim adbhuta-vāmana!
pada-nakha-nīra-janita-jana-pāvana!
keśava! dhṛta-vāmana-rūpa! jaya jagadīśa! hare (5)

You deceived Bali while taking [immense] strides, O wonderful Dwarf! You purify people by the [Ganges] water that emanates from Your toenails. O Keśava, who assumed the form of a dwarf [Vāmana], all glories to You, O Lord of the Universe, O Hari!

kṣatriya-rudhira-maye jagad apagata-pāpaṁ
snapayasi payasi śamita-bhava-tāpam
keśava! dhṛta-bhṛgu-pati-rūpa! jaya jagadīśa! hare (6)

You liberate all the creatures of the world from sin, by letting them bathe in the waters [of the sacred land of Kurukṣetra], which is infused with the blood of unrighteous rulers. O Keśava, who assumed the form of the Lord of Bhṛghus [Paraśurāma], all glories to You, O Lord of the Universe, O Hari!

vitarasi dikṣu raṇe dik-pati-kamanīyaṁ
daśa-mukha-mauli-baliṁ ramaṇīyam
keśava! dhṛta-rāma-śarīra! jaya jagadīśa! hare (7)

In the battle [of Laṅka] You distributed the heads of ten-headed Rāvaṇa, as the most desired and gratifying sacrificial offering, to the presiding demigods of the [ten] directions. O Keśava, who assumed the form of Rāma, all glories to You, O Lord of the Universe, O Hari!

vahasi vapuṣi viśade vasanaṁ jaladābhaṁ
hala-hati-bhīti-milita-yamunābham
keśava! dhṛta-haladhara-rūpa! jaya jagadīśa! hare (8)

On Your brilliant white form, You wear garments the [dark blue] color of a rain cloud that resembles the hue of the Yamunā River, who came in Your presence, apprehensive of the striking of Your plow. O Keśava, who assumed the form of the wielder of the plough [Balarāma], all glories to You, O Lord of the Universe, O Hari!

nindasi yajña-vidher ahaha śruti-jātaṁ
sa-daya-hṛdaya-darśita-paśu-ghātam
keśava! dhṛta-buddha-śarīra! jaya jagadīśa! hare (9)

You decry the prescriptions of the Śrutis that pertain to sacrifice, Your heart brimming with compassion when You witness animal slaughter. O Keśava, who assumed the form of Buddha, all glories to You, O Lord of the Universe, O Hari!

mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūma-ketum iva kim api karālam
keśava! dhṛta-kalki-śarīra! jaya jagadīśa! hare (10)

At the hour of death for the numerous barbarous hosts, You wield a sword that is as terrifying as a foreboding comet. O Keśava, who assumed the form of Kalki, all glories to You, O Lord of the Universe, O Hari!

śrī-jayadeva-kaver idam uditam udāraṁ
śṛṇu śubha-daṁ sukha-daṁ bhava-sāram
keśava! dhṛta-daśa-vidha-rūpa! jaya jagadīśa! hare (11)

Please hear this sincere prayer uttered by the poet Śrī Jayadeva. It awards happiness and auspiciousness and describes the essence of Your incarnations! O Keśava, who assumed ten forms! All glories to You, O Lord of the Universe, O Hari!

vedān uddharate jaganti vahate bhū-golam udbibhrate
daityān dārayate baliṁ chalayate kṣatra-kṣayaṁ kurvate
paulastyaṁ jayate halaṁ kalayate kāruṇyam ātanvate
mlecchān mūrcchayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ (12)

Unto the deliverer of the Vedas (Matsya), the upholder of all the worlds (Kurma), the savior of Mother Earth (Varāha), the slayer of [Hiraṇyakaśipu and other] demons (Nṛsiṁha), the deceiver of Bali (Vāmana), the destroyer of *kṣatriyas* (Paraśurāma), the conqueror of Rāvaṇa (Rāma), the wielder of the plow (Balarāma), the advocate of compassion (Buddha), and the vanquisher of the barbarians (Kalki); O You who assume these ten forms, O Kṛṣṇa, I offer my obeisances.

Śrī Maṅgala-gītam

Śrī Jayadeva Gosvāmī

[Commonly sung refrain: **rādhe kṛṣṇa govinda gopāla nanda-dulāla yaśodā-dulāla jaya jaya deva! hare]**

śrita-kamalākuca-maṇḍala! dhṛta-kuṇḍala! e
kalita-lalita-vanamālā! jaya jaya deva! hare (1)

O You who take shelter of the round breasts of Kamala, O You whose ears are decorated with earrings and who wears an enchanting garland of forest flowers, O Deva, O Hari, may You be triumphant!

dina-maṇi-maṇḍala-maṇḍana! bhava-khaṇḍana! e
muni-jana-mānasa-haṁsa! jaya jaya deva! hare (2)

O ornament of the sun globe, O You who severs the bondage of material existence, O swan who sports in the [lake of the] sages' minds, O Deva, O Hari, may You be triumphant!

kālīya-viṣa-dhara-gañjana! jana-rañjana! e
yadu-kula-nalina-dineśa! jaya jaya deva! hare (3)

O You who pulverize the pride of the venomous snake Kāliya, O You who delight the people [of Vraja], O sun that makes the lotus of the Yadu dynasty bloom, O Deva, O Hari, may You be triumphant!

madhu-mura-naraka-vināśana! garuḍāsana! e
sura-kula-keli-nidāna! jaya jaya deva! hare (4)

O destroyer of the demons Madhu, Mura, and Naraka, O You who ride upon Garuḍa and who inspire the demigods' delightful play, O Deva, O Hari, may You be triumphant!

amala-kamala-dala-locana! bhava-mocana! e
tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare (5)

O You whose wide eyes resemble the petals of an immaculate lotus, O You who bestow emancipation from material existence

and who are the foundation of the three worlds, O Deva, O Hari, may You be triumphant!

janaka-sutā-kṛta-bhūṣaṇa! jita-dūṣaṇa! e
samara-śamita-daśakaṇṭha! jaya jaya deva! hare (6)

O You who are decorated by the daughter of King Janaka (Sītā-devī), O You who defeated the demon Dūṣaṇa and killed the ten-headed Rāvaṇa in battle, O Deva, O Hari, may You be triumphant!

abhinava-jaladhara-sundara! dhṛta-mandara! e
śrī-mukha-candra-cakora! jaya jaya deva! hare (7)

O You whose complexion is lustrous like a fresh raincloud, O You who hold the Mandara Mountain and who are the *cakora* bird incessantly attached to the moonlike face of Śrī Rādhā, O Deva, O Hari, may You be triumphant!

tava caraṇe praṇatā vayam iti bhāvaya e
kuru kuśalaṁ praṇateṣu jaya jaya deva! hare (8)

O Lord, we have taken exclusive refuge at Your lotus feet. Please bestow auspiciousness upon Your surrendered servants [by blessing us with *prema-bhakti*], O Deva, O Hari, may You be triumphant!

śrī-jayadeva-kaver idaṁ kurute mudam
maṅgalam-ujjvala-gītaṁ jaya jaya deva! hare (9)

May this radiant and auspicious song composed by Śrī Jayadeva increase happiness [for You and for Your devotees who hear and recite it], O Deva, O Hari, may You be triumphant!

Rati-sukha-sāre

Śrī Jayadeva Gosvāmī

rati-sukha-sāre gatam abhisāre
madana-manohara-veṣam
na kuru nitambini gamana-vilambanam
anusara taṁ hṛdayeśam (1)

dhīra-samīre yamunā-tīre
vasati vane vanamālī
pīna-payodhara-parisara-mardana-
cañcala-kara-yuga-śālī (refrain)

nāma-sametaṁ kṛta-saṅketaṁ
vādayate mṛdu-veṇum
bahu manute nanu te tanu-saṅgata-
pavana-calitam api reṇum (2)

patati patatre vicalati patre
śaṅkita-bhavad-upayānam
racayati śayanaṁ sacakita-nayanaṁ
paśyati tava panthānam (3)

mukharam adhīraṁ tyaja mañjīraṁ
ripum iva keliṣu lolam
cala sakhi kuñjaṁ sa-timira-puñjaṁ
śīlaya nīla-nicolam (4)

urasi murārer upahita-hāre
ghana iva tarala-balāke
taḍid iva pīte rati-viparīte
rājasi sukṛta-vipāke (5)

vigalita-vasanaṁ parihṛta-rasanaṁ
ghaṭaya jaghanam apidhānam
kisalaya-śayane paṅkaja-nayane
nidhim iva harṣa-nidhānam (6)

harir abhimānī rajanir idānīm
iyam api yāti virāmam
kuru mama vacanaṁ satvara-racanaṁ
pūraya madhuripu-kāmam (7)

śrī-jayadeve kṛta-hari-seve
bhaṇati parama-ramaṇīyam
pramudita-hṛdayaṁ harim ati-sadayaṁ
namata sukṛta-kamanīyam (8)





Śrī Nṛsiṁha-stuti

namas te narasiṁhāya / prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ / śilā-ṭaṅka-nakhālaye

Nṛsiṁha Purāṇa

I offer *praṇāma* unto Nṛsiṁha Bhagavān, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.

ito nṛsiṁhaḥ parato nṛsiṁho / yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho / nṛsiṁham ādiṁ śaraṇaṁ prapadye

Nṛsiṁha Purāṇa

Nṛsiṁhadeva is here and also there. Wherever I go, Nṛsiṁhadeva is there. He is in the heart and is outside as well. I surrender unto Nṛsiṁhadeva, the origin of everything and the supreme refuge.

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava! dhṛta-narahari-rūpa! jaya jagadīśa! hare

Śrī Gīta-govinda (*Daśāvatāra-Stotram*, 4)

Upon the beautiful lotuses of Your hands, Your nails, with their amazing tips, have torn asunder the wasp-like body of Hiraṇyakaśipu. O Keśava, who assumed the form of a man-lion, all glories to You, O Lord of the Universe, O Hari!

śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga

Śrī Caitanya-cartāmṛta (*Madhya-līlā* 8.5)

All glories to Śrī Nṛsiṁhadeva! All glories to the Lord of Śrī Prahlāda, who is like a honey-bee always hovering about the lotus-like face of Śrī Lakṣmī-devī.

vāg-īśā yasya vadane / lakṣmir yasya ca vakṣasi
yasyāste hṛdaye samvit / taṁ nṛsiṁham ahaṁ bhaje

Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam* (10.87.1)

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmī-devī always sports, and within His heart dwells the transcendental potency of spiritual consciousness. I worship that Nṛsiṁhadeva.

prahlāda-hṛdayāhlādaṁ / bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande / pārīndra-vadanaṁ harim

Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam* (1.1.1)

He delights the heart of Prahlāda and dispels the ignorance of the devotees. His luster resembles a full autumn moon, and His face is like that of a lion. I offer my prayers unto Him.

ugro 'py anugra evāyaṁ / sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānām / anyeṣāṁ ugra-vikramaḥ

Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam* (7.9.1)

Just as a lioness is exceedingly ferocious yet very soft with her own cubs, similarly, Śrī Nṛsiṁhadeva is exceedingly ferocious with demons [such as Hiraṇyakaśipu], yet He is always full of affection for His devotees [such as Prahlāda].

Hindi & Braj Bhasha Kīrtanas

ŚRĪ GURU

Guru-caraṇa-kamala Bhaja Mana

Śrī Śrīmad Bhaktivedānta Nārāyāṇa Gosvāmī Mahārāja

guru-caraṇa-kamala bhaja man (refrain)
guru-kṛpā binā nāhi koi sādhana-bal,
bhaja mana bhaja anukṣaṇ (1)

Worship the lotus feet of *śrī guru*, O mind. Without *guru's* mercy, we have no strength in our *sādhana*. O mind, worship *guru*, worship him at every moment.

miltā nahĩ aisā durlabha janama,
bhramatahũ caudaha-bhuvan
kisī ko milte haĩ aho bhāgya se,
hari-bhaktõ ke daraśan (2)

This rare human birth is not often found as we scour the fourteen planes of existence. A chance few, by astounding good fortune, get to glimpse a devotee of Śrī Hari.

kṛṣṇa-kṛpā kī ānanda-mūrti,
dīna-jana karuṇā-nidān
bhakti bhāva prema—tīna prakāśata,
śrī guru patita-pāvan (3)

He is the blissful embodiment of Kṛṣṇa's mercy and the reservoir of compassion for the destitute. Manifesting *bhakti*, *bhāva*, and *prema*, *śrī guru* is the savior of the fallen.

śruti smṛti aur purānana māhĩ,
kīno spaṣṭa pramāṇ
tana-mana-jīvana, guru-pade arpaṇa,
(sadā) śrī harīnāma raṭan (4)

All the Śrutis, Smṛtis and Purāṇas describe *śrī guru's* glories; there is clear evidence of this. Offering my body, mind, and very life at the feet of Gurudeva, I incessantly sing *śrī harināma.*

Gurudeva, Kṛpā Karke

gurudeva, kṛpā karke mujhko apanā lenā
maĩ śaraṇa paḏ̂ā terī, caraṇõ mẽ jagah denā (1)

Gurudeva, have mercy on me, take me as your own. I fall before you, taking shelter of you. Please grant me a place at your feet.

karuṇā-nidhi nāma terā, karuṇā barasāo tum
soye hue bhāgya ko, he nātha jagāo tum
merī nāva bhā̃vara ḍole, use pāra lagā denā (2)

Your name is the repository of compassion; kindly shower me with that. O Master, rouse my sleeping fortune! My boat is caught in a whirlpool. Kindly rescue it.

tum sukha ke sāgara ho, bhakti ke sahāre ho
mere mana mẽ samāye ho, mujhe prāṇõ se pyāre ho
nita mālā japū̃ terī, mere doṣa bhulā denā (3)

You are an ocean of happiness and the nurturer of devotion. You are always on my mind. You are more dear to me than life itself. Incessantly I chant your name. Kindly forget my faults.

maĩ santõ kā sevaka hū̃, guru caraṇõ kā dāsa hū̃
nahī̃ nātha bhulānā mujhe, is jaga mẽ akelā hū̃
tere dvār kā bhikhārī hū̃, nahī̃ dil se bhulā denā (4)

I am a servant of the Vaiṣṇavas and am forever sold at the feet of my *guru*. O master, please do not forget me, who am all alone in this world. I am a beggar at your door. Please do not let your heart forget me.

Sundara Lālā Śacīra-dulālā

sundara lālā śacīra-dulālā,
nācata śrī hari kīrtana mẽ
bhāle candana tilaka manohara,
alakā śobhe kapolana mẽ (1)

That beautiful boy, the darling of Śacī, dances in *śrī hari-kīrtana*. The sandalwood *tilaka* on His forehead steals the mind, and resplendent curls rest on His cheeks.

śire cūḍ̂ā daraśa nirāle,
vana-phula-mālā hiyā para ḍole,
pahirana pīta-paṭāmbara śobhe,
nūpura rūṇujhunu caraṇana mẽ (2)

His hair looks splendid in an extraordinary topknot, while a wildflower garland dances on His heart. The yellow sash He wears shines, and the bells around His ankles jingle.

koi gāvata hai rādhā-kṛṣṇa nāma,
koi gāvata hai hari-guṇa-gāna
mṛdaṅga-tāla madhura rasāla,
koi gāvata hai raṅgana mẽ (3)

Someone sings the names of Rādhā and Kṛṣṇa, another extols the glories of Hari, *mṛdaṅga* and *karatālas* converge in sweet medley, and others, still, delight as they sing.

Rādhā-nāma Parama Sukhadāī

rādhā-nāma parama sukhadāi (refrain)

Rādhā's name confers supreme joy.

lahara-lahara śrī śyāmā jiu kī,
mana me mere samāī (1)

May [thoughts of] Śrī Śyāmā gather, wave after wave, in my mind.

raṭa-raṭa rādhā janama bitāū̃,
raja-gopīna ku śīṣa navāū̃,
mahimā kahi nāhī̃ jāi (2)

Incessantly chanting 'Rādhā', I will live out my life. To the *gopīs* of Vraja, my head will remain bowed, for their glories are indescribable.

braja tyaja ke maĩ kahi nahi jāū̃,
rasika santana ke darśana pāū̃,
jaga se prīti haṭāi (3)

I will never leave Vraja to go elsewhere, and I will gain the *darśana* of *rasika* saints, thereby removing my affection for the world.

Rādhārāṇī Kī Jay!

rādhārāṇī kī jay! mahāraṇī kī jay!
bolo varṣāṇe-vālī kī jay jay jay! (1)

Glory to Rādhārāṇī! Glory to that supreme queen! Chant, "Glory, glory, all glory to the damsel of Varṣāṇā!"

ṭhākurāṇī kī jay! hari-pyārī kī jay!
vṛṣabhānu-dulālī kī jay jay jay! (2)

Glory to the supreme goddess! Glory to the beloved of Hari! Glory, glory, all glory to Vṛṣabhānu's darling daughter.

gaurāṅgī kī jay! hemāṅgī kī jay!
braja-rāja-kumārī kī jay jay jay! (3)

Glory to She whose limbs are resplendent and fair! Glory to She whose limbs are golden! Glory, glory, all glory to the daughter of the king of Vraja!

braja-rāṇī kī jay! braja-devī kī jay!
gahavara-vana-vālī kī jay jay jay! (4)

Glory to the queen of Vraja! Glory to the goddess of Vraja! Glory, glory, all glory to She who is the damsel of Gahavara forest.

giridhārī kī jay! vana-varī kī jay!
bolo kuñja-bihari jiu kī jay jay jay!
(bolo vinoda bihari jiu kī jay jay jay!
bolo ramaṇa bihari jiu kī jay jay jay!) (5)

Glory to He who lifted Govardhana. Glory to He who wanders in the forest! Chant, "Glory, glory, all glory to the Divine Couple, frolicking in secret forest groves."

ŚRĪ RĀDHĀ-KṚṢṆA

Kanhaiyā Rādhikārāṇī

hamāre braja ke rakhavāle, kanhaiyā rādhikārānī
kanhaiyā rādhikārānī, kanhaiyā rādhikārānī
hamāre nayanõ ke tāre, kanhaiyā rādhikārānī
sahārā be-sahārõ ke, kanhaiyā rādhikārānī

Our protector of Vraja, our Kanhaiyā Rādhikārāṇī, the star of our eyes, our Kanhaiyā Rādhikārāṇī, the shelter for the shelterless, our Kanhaiyā Rādhikārāṇī.

Jay Jay Rādhā Ramaṇa Haribol

jay jay rādhā ramaṇa haribol,
jay jay rādhā ramaṇa haribol

naṭa nāgara navala chaila rasiyā,
pyāro kānhā hai mero mana basiyā,
kare kālindī kūla kīlol,
jay jay rādhā ramaṇa haribol

All glories to the lover of Rādhā! Hari bol! He is an expert dancer, a clever hero, ever-fresh, handsome, and full of *rasa*. My beloved Kānhā, who dwells in my mind, is playing and joking on the banks of Kālindī.

Anūpama Mādhurī Joḍ̂ī

anūpama mādhurī joḍ̂ī hamāre śyāma-śyāmā kī
rasīlī rasabharī ã̄khiyā̃ hamāre śyāma-śyāmā kī (1)

The sweetness of the Divine Couple, our Śyāma-Śyāmā, is unparalleled. Their eyes are so full of *rasa*—our Śyāma-Śyāmā!

chavīlī hai adā bā̃kī sughara sūrata madhura batiyā̃
laṭaka gardana kī mana basiyā hamāre śyāma-śyāmā kī (2)

Their charming expressions and gestures, Their beautiful faces, Their sweet talking, Their necks gently tilted toward each other, [the sight of which] all dwell in my heart—our Śyāma-Śyāmā!

mukuṭa aur candrikā māthe adhara para pāna kī lālī
aho kaisī bhalī chavi hai hamāre śyāma-śyāmā kī (3)

Their foreheads are adorned with crowns and a special ornament (*candrikā*), and Their lips are red with *tāmbūla*. *Aho*! What a wonderful sight—our Śyāma-Śyāmā!

parasparа mil ke jaba biharẽ śrī vṛndāvana kī kuñjana mẽ
nahī̃ baranata bane śobhā hamāre śyāma-śyāmā kī (4)

I have no words to describe Their grandeur when They meet and enjoy Their pastimes in the *kuñjas* of Śrī Vṛndāvana—our Śyāma-Śyāmā!

nahī̃ kuch lālasā dhana kī nahī̃ nirvāṇa kī icchā
sakhī śyāmā ko de darśana dayā ho śyāma-śyāmā kī (5)

I do not have any longing for wealth or any desire for liberation. Be merciful and give this Śyāmā Sakhī Your *darśana*, O Śyāma-Śyāmā.

Braja-jana-mana-sukhakārī

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

braja-jana-mana-sukhakārī
rādhe śyām śyāmā śyām (refrain)

O You who are the delight of the people of Vraja—Rādhe! Śyāma! Śyāmā! Śyāma!

mor mukuṭa makarākṛta-kuṇḍala, gale vaijayantī-māla,
caraṇana nūpura rasāla
rādhe śyām śyāmā śyām (1)

His crown is of peacock feathers, His earrings are shark-shaped, around His neck is a forest flower garland, and the bells on His feet resonate *rasa*—Rādhe! Śyāma! Śyāmā! Śyāma!

sundara vadana kamala-dala locana, bā̃kī cita-vana-hārī,
mohana-baṁśī-vihārī
rādhe śyām śyāmā śyām (2)

With His beautiful face, eyes like lotus petals, and His crooked and enticing posture, He frolics in forests and hearts, captivating all with His artistry in flute-playing—Rādhe! Śyāma! Śyāmā! Śyāma!

vṛndāvana mẽ dhenu carāve, gopī-jana manahārī
śrī govardhana-dhārī
rādhe śyām śyāmā śyām (3)

In Vṛndāvana, He tends the cows, absconds with the minds of the cowherd girls, and holds up Śrī Govardhana—Rādhe! Śyāma! Śyāmā! Śyāma!

rādhā-kṛṣṇa mili aba doū, gaura-rūpa avatārī
kīrtana dharma pracārī
rādhe śyām śyāmā śyām (4)

Rādhā and Kṛṣṇa now unite in one golden incarnation, preaching the religion of devotional singing (*kīrtana-dharma*)—Rādhe! Śyāma! Śyāmā! Śyāma!

tum binā mere aur na koi, nāma-rūpa avatārī
caraṇana mẽ balihārī,
nārāyaṇa balihārī,
rādhe śyām śyāmā śyām (5)

Without You, I have no other. You incarnate in the divine name and in divine form. At Your feet rapture is found. This Nārāyaṇa delights there. Rādhe! Śyāma! Śyāmā! Śyāma!

Bhaja Govinda, Bhaja Govinda

bhaja govinda, bhaja govinda, bhaja govinda kā nāma re,
govinda ke nāma binā terā, koi nā āve kāma re (1)

Worship Govinda, worship Govinda, and worship Govinda's name. But for Govinda's name, nothing will be of use.

ye jīvana hai sukha duḥkh kā melā, duniyā-dārī svapna kā khelā,
jānā tujhko paḏegā akelā, bhaja le hari kā nāma re (2)

Life is a circus of joy and sorrow, and this world is but a play of dreams. All alone, you will have to leave it, so worship Hari's name.

govinda kī mahimā gāke, prema ke us par phāga lāgāke,
jīvana apanā saphala banā le, cala īśvara ke dhāma re (3)

Sing the glories of Govinda, combined with the melodies of *prema*. Make your life worthwhile, and hurry to the abode of the Lord.

Pāra Kareṅge

pāra kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā,
kṛṣṇa kanhaiyā dāūjī ke bhaiyā
kṛṣṇa kanhaiyā baṁśī bajaiyā,
mākhana curaiyā re, bhaja kṛṣṇa kanhaiyā (1)

Worship Kṛṣṇa Kanhaiyā. He will ferry us across the ocean of material existence—Kṛṣṇa Kanhaiyā, the brother of Balarāma; Kṛṣṇa Kanhaiyā, player of the flute; He who steals butter from the *gopīs*—just worship Kṛṣṇa Kanhaiyā.

kṛṣṇa kanhaiyā girivara uṭhaiyā,
kṛṣṇa kanhaiyā rāsa racaiyā
pār kareṅge naiyā re, bhaja kṛṣṇa kanhaiyā (2)

Kṛṣṇa Kanhaiyā who lifted Govardhana Hill, Kṛṣṇa Kanhaiyā who performed *rāsa-līlā*—worship Kṛṣṇa Kanhaiyā, who will ferry us across the ocean of material existence.

mitra sudāmā taṇḍula lāe,
gale lagā prabhu bhoga lagāye
kahā̃ kahā̃ kaha bhaiyā re, bhaja kṛṣṇa kanhaiyā (3)

When His friend Sudāma brought Him some poor quality rice, Kṛṣṇa threw His arms around Sudāma's neck and ate it. "Where have you been, brother?" He said, "Tell me, where have you been?" Just worship that Kṛṣṇa Kanhaiyā.

arjuna kā ratha raṇa mẽ hā̃kā,
śyāmaliyā giridhārī bā̃kā
kālī-nāga nathaiyā re, bhaja kṛṣṇa kanhaiyā (4)

He became Arjuna's war charioteer, that Śyāmaliyā (sweet, black, crooked Kṛṣṇa). At such a young age, He lifted Govardhana

Hill and subdued Kālīya-nāga, dragging him from the Yamunā. Worship that Kṛṣṇa Kanhaiyā.

drupata-sutā jaba duṣṭana gherī,
rākhī lāja na kīnī derī
āgaye cīra baḏhaiyā re, bhaja kṛṣṇa kanhaiyā (5)

When wicked men surrounded the daughter of Drupada to disrobe her, He came to protect her chastity, lengthening her dress to infinity. Worship that Kṛṣṇa Kanhaiyā!

Baso Mere Nayanana Mẽ

Mīrābai

baso mere nayanana mẽ nandalāl (refrain)

May Nanda's darling little boy dwell in my eyes.

mohanī mūrati, śyāmarī sūrati, nayanā bane viśāla (1)

An enchanting form, an enticing dark complexion, His eyes fashioned large and lovely…

adhara-sudhārasa, muralī bājata, ura vaijayantī-māla (2)

The nectar of His lips slips into His flute-playing, and He wears a garland of fresh wildflowers.

kṣudra ghaṇṭikā kaṭitaṭa śobhita, nūpura śabda rasāla (3)

Tiny bells adorn His waist, and the sound of His ankle bells is very sweet.

mīrā prabhu santana sukhadāyī, bhakata-vatsala gopāla (4)

Mīrā's master pleases the saintly. He is especially affectionate to His devotees. He is Gopāla, caretaker of the cows.

Jiyo Śyāma Lālā

jiyo śyāma lālā, jiyo śyāma lālā
pīlī terī pagaḍ̮ī raṅga kālā (1)

Live long, darling little Śyāma! Your turban is yellow, and Your complexion is dark.

gokulamẽ āyo nandalālā
gopiyõ se paḍ̮a gayā aba pālā (2)

The son of Nanda has come to Gokula and has been ambushed by *gopīs*.

mata ro kā̃nhā ū̃wā ū̃wā
samjhāve sunandā buā (3)

"Kānhā, do not cry, 'Waah-waah'!" Auntie Sunandā pleads.

khīr, jalebī, pūḍ̮ī laḍḍū puā
yaśomatī ghara ānanda huā (4)

[With preparations such as] *khīr*, *jalebīs*, *purīs*, *laḍḍūs*, and *malpuās*—Mother Yaśoda's house was filled with bliss!

caramara caramara kare palanā
brajavāsī gāye jiyo lalanā (5)

As the cradle rocked to and fro, it made a creaking sound, and the Vrajavāsīs sang, "Long live our darling baby boy!"

******

nanda ke ānanda bhayo
jay kanhaiyā lāla kī

All glories to Kanhaiyā, Nanda's joy.

hāthi diyo ghoḓā diyo aur diyo pālakī

He [Nanda] gave away elephants, horses, and palanquins.

jay kanhaiyā lāla kī!

All glories to Kanhaiyā!

hāthi ghoḓā pālakī!

Elephants, horses, and palanquins!

Jaya Mora Mukuṭa Pītāmbara-dhārī

jaya mora mukuṭa pītāmbara-dhārī
muralīdhara govardhana-dhārī (1)

Glory to He who wears a peacock feather crown and sash of yellow silk. He holds a *muralī* flute and lifts Govardhana Hill.

jaya rādhā-vara kuñja-bihārī
muralīdhara govardhana-dhārī (2)

Glory to Rādhā's consort, who frolicks in the forest groves. He holds a *muralī* flute and lifts Govardhana Hill.

jaya yaśodā-nandana kṛṣṇa murārī
muralīdhara govardhana-dhārī (3)

Glory to the son of Yaśodā, the all-attractive one, the slayer of Mura. He holds a *muralī* flute and lifts Govardhana Hill.

jaya gopī-jana-vallabha, baṁśī-bihārī
muralīdhara govardhana-dhārī (4)

Glory to the beloved of the *gopīs,* the player of the *vaṁśī* flute. He holds a *muralī* flute and lifts Govardhana Hill.

Jaya Govinda, Jaya Gopāla

jaya govinda, jaya gopāla,
keśava, mādhava, dīna-dayāla
śyāmasundara, kanhaiyā-lāla,
giri-vara-dhārī, nanda-dulāla

acyuta, keśava, śrīdhara, mādhava,
gopāla, govinda, hari
yamunā pulina mẽ baṁśī bajāve
naṭavara veśadhārī

ŚRĪ NĀMA

Hari Se Baḓā Hari Kā Nāma

hari se baḓā hari kā nāma,
prabhu se baḓā prabhu kā nāma
anta mẽ nikalā ye pariṇāma (refrain)

Greater than Hari is Hari's name. Greater than the Lord is the Lord's name. This is the final conclusion of all scriptures.

sumiro nāma rūpa bina dekhe, kauḓī lage na dāma
nāmake bā̃dhe khī̃ca āyeṅge, ākhir eka dina śyāma (1)

Meditate on His name, even though you have not seen His form. It does not cost a thing. His name will draw Him to you. One day, Śyāma will come.

draupadīne jaba nāma pukārā, jhaṭ ā gae ghanaśyāma
sāḓī khaĩcat hārā duḥśāsana, sāḓī baḓhāi śyāma (2)

When Draupadī called out His name, Ghanaśyāma appeared instantly, and as Duhśāsana stripped away her cloth, Śyāma lengthened it.

jala ḍūbata gajarāja pukāro, āye ādhe nāma
nāmīko cintā rahatī hai, nāma na ho badanāma (3)

As Gajendra was drowning, he could only half utter Kṛṣṇa's name, but Kṛṣṇa is always concerned that His name not fall into ill repute.[1]

jis sāgarako lāṅgha sake nā, binā pulake rāma
kūda gae hanumān usīko, leke hari kā nāma (4)

The very ocean Rāma could not cross without a bridge, Hanumān leapt over simply by shouting Rāma's name.

vo dil vāle ḍūba jāyeṅge, jinmẽ nahĩ hai nāma
vo patthara bhī tereṅge jin par, likhā rāmakā nāma (5)

A heart bereft of the holy name will sink, but a stone etched with Rāma's name will float.

1 For this reason, He always comes to help anyone who sincerely chants it.

Rādhe Jhūlana Padhāro

rādhe jhūlana padhāro jhuka āye badarā
jhuka āye badarā, ghira āye badarā (1)

"O Rādhā, go and sit on the swing. Low rain clouds have come and filled the sky.

aiso māna nahī̃ kīje, haṭha choḍo rī alī
tum to parama sayānī vṛṣabhānu kī lalī (2)

"Give up Your sulky mood, O friend. Don't be stubborn like this. You are the dear, highly intelligent daughter of King Vṛṣabhānu.

sājo solah śriṅgāra ḍāro nainana kajarā
paharo pañca-raṅga sāḍī oḍho śyāma cadarā (3)

"Decorate Yourself with sixteen kinds of ornaments and line your eyes with *kajjal*. Don your five-colored *sārī* and cover yourself with a thin, dark veil.

tero rasika pritama, maga johata khaḍo
rādhe jahā̃ paga dhāro śyāma nainā dharo (4)

"Your playful beloved is waiting for You on the path. O Rādhā, wherever You place Your feet, Śyāma's eyes follow."

ḍārī reśama ḍorī jāpai jhūle rādhā gorī
jākī baiyā̃ gorī gorī pahare hāthana gajarā (5)

Silken ropes are hung, upon which fair Rādhā is swinging. Her golden arms are decorated with floral bracelets.

Jhūlā Jhūle Rādhā Dāmodara

jhūlā jhūle rādhā-dāmodara vṛndāvana mẽ
kaisī chāī hariyālī ālī kuñjana mẽ (1)

Rādhā and Dāmodara are swinging back and forth on a swing in Vṛndāvana. O friend, how lush is the greenery in the forest bowers.

ita nanda ko dulāro, uta bhānu kī dulārī
jorī lāge ati pyārī basi nainana mẽ (2)

On one side is the dear son of Nanda, on the other side is the dear daughter of Vṛṣabhānu Mahārāja. They appear so charming together. I keep Them within my sight.

jamunā ke kūla, pahira suraṅga dukūla
taise khila rahe phūla in kadamana mẽ (3)

On the bank of the Yamunā, They wear beautiful, colorful garments. Oh, how the flowers are blossoming on these *kadamba* trees!

gaura śyāma raṅga, ghana dāminī ke saṅga
bhai akhiyā̃ apaṅga chavi bharī mana mẽ (4)

Their [respective] golden and dark complexions resemble lightning on a dark cloud. This sight fills my mind, and my eyes do not close.

rādhe mukha aura, naina śyāma ke cakora
braja-gopin prema ḍora lagī caraṇana mẽ (5)

Rādhā's face is like the moon and Kṛṣṇa's eyes, which are like those of a *cakora* bird, look toward Her. The *vraja-gopīs' prema* is a rope binding Rādhā and Kṛṣṇa's lotus feet.

Ālī! Mohe Lāge Vṛndāvana Nīko

Mīrābai

ālī! mohe lāge vṛndāvana nīko (refrain)

O Friend! I like Vṛndāvana so much.

ghara ghara tulasī ṭhākura pūjā,
daraśana govindajī ko (1)

There, *tulasī* and Ṭhākurajī are worshiped in every home, and one can obtain *darśana* of Govindajī.

nirmala nīra bahata yamunā ko,
bhojana dūdha dahī ko (2)

The pure waters of the Yamunā flow there, and the meals consist of milk and yogurt.

ratna siṁhāsana āpa virāje,
mukuṭa dharyo tulāsi ko (3)

On a jeweled throne, You [the deity] sit, with *tulāsi* for a crown.

kuñjana kuñjana phirata rādhikā,
śabda sunata muralī ko (4)

Rādhikā roams from grove to grove, hearing the sound of the flute.

mīrā ke prabhu giridhara-nāgara,
bhajana binā nara phīko (5)

Mīrā's master is the heroic Giridhārī. Without doing *bhajana*, a person is dull.



Śrī Govardhana Mahārāja

śrī govardhana mahārāja, ...tere māthe mukuṭa virāja rahyo (1)

O Govardhana Mahārāja! Your head is adorned with a beautiful crown.

tere kānana kuṇḍala sohe rahe, aur gala vaijayantī mālā... (2)

From your ears dangle dazzling earrings, and from your neck hangs a splendid *vaijayantī* garland.

tere mukha pai muralīyā soha rahī, ṭhoḍ̮ī pai hīrā lāla... (3)

Upon your lips rests the *muralī* flute, and upon your chin a red ruby shines.

tere aṅga mẽ jāmā kesariyā, aur paṭakā lāla gulāla... (4)

Your body is covered with a saffron-colored tunic and a reddish-pink *cādara.*

tope pāna caḍ̮he aur phūla caḍ̮he, tope diye jarẽ dina rāta... (5)

You are presented with betel nuts, flowers, and lit ghee-lamps, day and night.

tere mānasī-gaṅgā nikaṭa vahe, tope caḍ̮he dudha kī dhāra... (6)

Mānasī-gaṅgā flows near you, and you are bathed in a shower of milk.

terī sāt kosa kī parikammā, aur cakaleśvara viśrāma... (7)

Your seven *kosa* (fourteen mile) *parikramā* is completed at Cakaleśvara.

Oriya Kīrtanas

Jagabandhu He Gosā̃i

Bhakta Śālabega

jagabandhu he gosā̃i
tumbha śrī caraṇa binu anya gati nāhĩ (1)

O Jagabandhu, O Gosāi, without Your beautiful feet I have no other shelter.

sātaśa pañcāśa kośa cāli na pārai
moha jibā jāe nandighoṣe thiva rahi (2)

I cannot traverse the seven hundred fifty *kosa* road [in time to attain *darśana* of You]; therefore, please remain situated on Your chariot named Nandighoṣa until I arrive there [in Purī].

ratha cāri pāśe lambe mukutāra jharā
jhalamala diśuthāi prabhu cakāḍolā (3)

Many decorations made of jewels adorn all sides of the chariot upon which Cakāḍolā[2] brilliantly shines.

bāiśī pāvacha tale bikā hue bhāta
darśana teṇiki thāu kaivalya mukata (4)

Near the twenty-two steps [leading to Your *mandira*], *bhāta* (Śrī Jagannātha's rice *prasāda*) is being sold. What to speak of by Jagannātha's *darśana*, simply by His *kaivalya* (*mahā-prasāda*) liberation is attained.

āge cāle balabhadra madhye cāndamũhīre
āsuchi kāliā pache gahala lagāire (5)

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2 An affectionate name for Lord Jagannātha that means "He with large round eyes."

Śrī Balabhadra is moving ahead, Candramukhī (Subhadrā-devī) is moving behind Him, and finally, Kāliā (Jagannātha) comes, surrounded by a huge crowd.

kahe śālabega hīna jātīre yavana
śrī raṅgā caraṇa tale rahu mora mana (6)

The extremely low Śālabega says, "I am a Yavana by caste, but still, may my mind remain attached to Your beautiful reddish feet.



Paramānanda He Mādhava

paramānanda he mādhava
padũ galũchī makaraṇḍa (1)

O supremely blissful Mādhava, honey is dripping from Your lotus feet.

se-makaraṇḍa pāna-kari
ānande bola 'hari hari' (2)

Drink that honey and blissfully chant, 'Hari, Hari!'

hariṅka nāme bāndha bhelā
pāri karibe cakāḍolā (3)

One should make a raft with the name of Śrī Hari. Cakāḍolā will then ferry you across [this ocean of material existence].

se-cakāḍolāṅka-payare
mana-mo rahu nirantare (4)

May my mind forever dwell at the lotus feet of that Cakāḍolā.

mana mo nirantare rahu
'hā kṛṣṇa' boli jīva jāu (5)

May my mind forever dwell [at His lotus feet], and while chanting "*Hā* Kṛṣṇa!" may my life-airs leave this body.

'hā kṛṣṇa' boli jāu jīva
mote udhara rādhā-dhava (6)

May my life-airs leave this body while chanting "*Hā* Kṛṣṇa!" O beloved of Rādhā, please deliver me.

mote udhara rādhā-dhava
mote udhara rādhā-dhava (7)

O beloved of Rādhā, please deliver me. O beloved of Rādhā, please deliver me.

Addendum

❧ ADDITIONAL SONGS ❧

Kṛṣṇa Tava Puṇya Habe Bhāi!

Śrīla Bhaktivedānta Svāmī Mahārāja
written on board the ship Jaladūta, 13 September 1965

kṛṣṇa tava puṇya habe bhāi!
e puṇya kôribe ĵabe, rādhārāṇī khuśī habe,
dhruva ati bôli tomā tāi (1)

O my dear friend, Kṛṣṇa, good fortune will be Yours – Śrīmatī Rādhārāṇī will be pleased with You – when You perform this supremely virtuous act [which I will now convey]. This I declare to You with utter conviction.

śrī siddhānta sarasvatī, śacī-suta priya ati,
kṛṣṇa-sevāya ĵā̃ra tulya nāi
sei se mohānta-guru, jagatera madhye uru,
kṛṣṇa-bhakti deya ṭhā̃i ṭhā̃i (2)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is extremely dear to the son of Mother Śacī, Śrī Gaurasundara, and his service to Śrī Krsna is unequalled. He is that most exalted *guru*, the most excellent and magnanimous personality in the universe, who distributes *kṛṣṇa-bhakti* in all places [throughout the world].

tā̃ra icchā balavāna, pāścātyete ṭhānṭhān,
haya ĵāte gaurāṅgera nāma
pṛthivīte nagarādi, āsamudra nada-nadī,
sakalei laya kṛṣṇa-nāma (3)

His intense desire is that the name of Śrī Gaurāṅga be spread throughout Western countries, that in all the cities, towns, and villages on Earth, extending to all the seas, rivers, and streams, everyone chant *śrī kṛṣṇa-nāma*.

tāhale ānanda haya, tabe haya digvijaya,
caitanyera kṛpā atiśaya
māyā-duṣṭa ĵatô duḥkhī, jagate sabāi sukhī,
vaiṣṇavera icchā pūrṇa haya (4)

Transcendental bliss will then arise, and all directions will be conquered by the profuse mercy of Śrī Caitanya Mahāprabhu. All those who are wicked, having been influenced by *māyā* and distressed within this world, will become happy. The Vaiṣṇavas' desires will thus be fulfilled.

se kārya ĵe kôribāre, ājñā ĵadi dile more,
ĵogya nahi ati dīna hīna
tāi se tomāra kṛpā, māgitechi anurūpā,
āji tumi sabāra pravīṇa (5)

[O Kṛṣṇa!] Although I have been ordered to accomplish this mission, I possess no qualification to do it, being very fallen and incapable. Since You are the wisest of all, I now beg for Your mercy so that I may become worthy.

tomāra se śakti pele, guru-sevā vastu mile,
jīvana sārthaka ĵadi haya
sei se sevā pele, tāhale sukhī hale,
tava saṅga bhāgyate milaya (6)

If, by receiving Your potency, I obtain the treasured object of service to *śrī guru* and my life becomes thus successful, I will become joyful and by good fortune attain Your association.

evaṁ janaṁ nipatitaṁ prabhavāhikūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām (7)

***Śrīmad-Bhāgavatam* (7.9.28)**

"Thus, by associating with material desires one after another, I was following the general populace by falling into a blind well full of snakes. My dear Lord, O Supreme Personality of Godhead! Then the great sage Nārada Muni kindly accepted me as his disciple, and instructed me how to achieve the transcendental position similar to his own. How could I ever leave the service of your servant?" ©BBT

tumi mora cira-sāthī, bhuliyā māyāra lāthi,
khāiyāchi janma-janmāntare
āji punaḥ e suĵoga, ĵadi haya ĵogāĵoga,
tabe pāri tuhe milibāre (8)

[O Kṛṣṇa!] You are my eternal companion. Having forgotten You, I have suffered the kick of *māyā*, lifetime after lifetime. Now I have the opportunity to serve You once more. If I can revive a connection with You, then I will be able to actually meet with You.

tomāra milane bhāi, ābāra se sukha pāi,
gocāraṇe ghuri dina bhora
katô vane chuṭāchuṭi, vane khāi luṭāpuṭi,
sei dina kabe habe mora (9)

In Your company, dear friend, I will experience that same joy once again. I will wander all day long, tending the cows. I will run throughout the many forests and roll on the ground. Oh, when will that day be mine?

āji se subidhāne, tomāra smaraṇa bhelô,
baḍô āśā ḍākilāma tāi
āmi tomāra nitya-dāsa, tāi kôri eta āśa,
tumi binā anya gati nāi (10)

Today that remembrance of You came to me spontaneously. Feeling great hope, I called out to You. Only because I am Your eternal servant do I have so much longing. I have no refuge other than You.

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Mama Mana Mandire

A prayer by an unknown Vaiṣṇava author

mama mana mandire rahô niśi-dina
kṛṣṇa murāri śrī kṛṣṇa murāri (1)

Please reside in the temple of my heart both day and night, O Śrī Kṛṣṇa Murari.

bhakti prīti mālā candan
tumi nio he nio citta-nandan (2)

Devotion, love, garlands, and sandalwood—please accept them, O Delighter of the Heart.

jīvana maraṇa tava pūjā nivedan
sundara he manohārī (3)

In life and in death, I worship You with these offerings, O Beautiful One, O Enchanter of the Heart..

esô nanda-kumār āra nanda-kumār
habe prema-pradīpe ārati tomār (4)

Come, O Son of Nanda, and I shall perform Your *ārati* with the lamp of my *prema*.

nayana yamunā jhare anibār
tomāra virahe giridhārī (5)

A Yamunā of tears cascades incessantly from my eyes in separation from You, O Lifter of Govardhana Hill.

vandana gāne tava bajuk jīvan
kṛṣṇa murāri śrī kṛṣṇa murāri (6)

May I pass my life absorbed in songs of Your praise, O Śrī Kṛṣṇa Murārī!.

Vaiṣṇava Ke?

Who is a Vaiṣṇava?

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

duṣṭa mana, tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava harināma kevala kaitava (1)

O wicked mind! What kind of Vaisnava are you? Your chanting, [which you perform] in a solitary place for the sake of prestige, is solely pretense.

jaḓera pratiṣṭhā, śūkarera biṣṭhā,
jānô nā ki tāhā māyāra vaibhava
kanaka-kāminī, divasa-ĵāminī,
bhābiyā ki kāja, anitya se-saba (2)

Worldly fame is the excrement of hogs. Do you not know that it is the wealth of *māyā*? What is the use of fixating day and night on wealth and women, when all these are temporary?

tomāra kanaka, bhogera janaka,
kanakera dvāre sevahô mādhava
kāminīra kāma, nahe tava dhāma,
tāhāra mālika kevala yādava
pratiṣṭhāśā-taru, jaḓa-māyā-maru,
nā pelô rāvaṇa ĵujhiyā rāghava (3)

Your wealth is a source of sense enjoyment; use it to serve Mādhava, the husband of Lakṣmī-devī. Fulfilling the desires of women is not your domain, for their sole master is Śrī Yādava. [He alone can fully satisfy their desires.] The tree of the desire for prestige is like the mirage in the desert that Rāvaṇa was unable to attain by fighting Śrī Rāghava (Rāmācandra).

vaiṣṇavī-pratiṣṭhā, tā'te karô niṣṭhā,
tāhā nā bhajile labhibe raurava
hari-jana-dveṣa, pratiṣṭhāśā-kleśa,
karô kenô tabe tāhāra gaurava (4)

Be steadfast in [your acceptance of] the prestige that comes from being a Vaiṣṇava. If you do not observe this, then you will go to [the hellish planet known as] Raurava. Envying the devotees of Śrī Hari is an affliction arising from your desire for prestige, so why do you see so much glory in that prestige?

vaiṣṇavera pāche, pratiṣṭhāśā āche,
tā'ta kabhu nahe anitya vaibhava
se hari sambandha, śūnya-māyā-gandha,
tāhā kabhu naya jaḍera kaitava (5)

The spiritual fame that follows the Vaiṣṇavas is never to be considered a temporary material glory, for it occurs in relationship to Śrī Hari and is devoid of the stench of *māyā*. In it, there is never any mundane duplicity.

pratiṣṭhā-caṇḍālī, nirjanatā-jāli,
ubhaye jānihô māyika raurava
kīrtana chāḍibô, pratiṣṭhā mākhibô,
ki kāja ḍhūḍiyā tādṛśa gaurava (6)

Know that the dog-eating outcaste woman of worldly prestige and the snare of solitude [that is, solitary *bhajana*] are both illusory hells. "I shall give up *kīrtana* and smear myself with worldly honor [by performing solitary *bhajana*]"—what is the use of seeking such "glory"?

mādhavendra-purī, bhāva-ghare curi,
nā kôrilô kabhu sadāi jānabô
tomāra pratiṣṭhā, śūkarera biṣṭhā,
tāra saha sama kabhu nā mānabô (7)

Always know that Mādhavendra Purī never stole [that is, he never falsely displayed] the symptoms of *bhāva*. Your fame is the excrement of hogs; never consider it to be equivalent to his.

matsaratā vaśe, tumi jaḏ̂a-rase,
maje'chô chāḏ̂iyā kīrtana-sauṣṭhava
tāi duṣṭa mana, nirjana-bhajana,
pracārichô chale kuyogi-vaibhava (8)

Under the control of envy, you have drowned yourself in mundane *rasa* by renouncing the sublime beauty of *kīrtana*. Therefore, O wicked mind, you fraudulently propagate solitary *bhajana*, which is the [useless] wealth of a false renunciate.

prabhu sanātane, parama ĵatane,
śikṣā dilô ĵāhā cinta' sei saba
sei du'ṭī kathā, bhulô' nā sarvathā,
uccaiḥ-svare karô harināma-rava
phalgu āra yukta, baddha āra mukta,
kabhu nā bhāvihô 'ekā-kāra' saba (9)

You should meditate upon all that Śrīman Mahaprabhu taught with great care to Śrīla Sanātana Gosvāmī. Never forget the following two instructions: (1) chant the holy names of Śrī Hari in a loud voice and (2) never consider *phalgu-* and *yukta-vairagya* (false and appropriate renunciation) to be the same, and never consider *baddha-* and *mukta-jīvas* (bound and liberated souls) to be the same.

kanaka-kāminī, pratiṣṭhā-bāghinī,
chāḏ̂iyāche ĵā're sei tô' vaiṣṇava
sei anāsakta, sei śuddha-bhakta,
saṁsāra tathāya pāya parābhava (10)

That person whom wealth, women, and the tigress of prestige have given up is indeed a Vaiṣṇava.[1] Such a person is a detached, pure devotee before whom material existence accepts defeat.

ĵathāĵogya bhoga, nāhi tathā roga,
anāsakta sei, ki āra kahabô
āsakti-rahita, sambandha-sahita,
viṣaya-samūha sakali mādhava (11)

Where only those sense objects necessary to maintain the body are accepted, there is no disease [or pitfall]. What else can be said about such detachment? When free from attachment, one sees all objects of enjoyment in connection with Mādhava.

se-yukta-vairāgya, tāhā tô' saubhāgya,
tāhāi jaḓete harira vaibhava
kīrtane ĵāhāra, pratiṣṭhā-sambhāra,
tāhāra sampati kevala kaitava (12)

This is appropriate renunciation, and great fortune is found there. Indeed, in the material realm, the wealth of Śrī Hari is found therein. However, the glory of one who performs *kīrtana* to enhance his reputation is merely fraudulent.

viṣaya-mumukṣu, bhogera bubhukṣu,
du'ye tyajô mana, dui avaiṣṇava
kṛṣṇera sambandha, aprākṛta skandha,
kabhu nahe tāhā jaḓera sambhava (13)

Give up both the desire of renouncing worldly objects and craving for mundane pleasure, O mind, for both are unbefitting a Vaiṣṇava. Connection [of these two propensities] with Śrī Kṛṣṇa is the source of transcendence. That [connection] is never possible for materialists.

1 In other words, after wealth, women and prestige fail in their attempts to subjugate that person, they give up any further efforts to bring him under their control, and instead serve him.

māyāvādī jana, kṛṣṇetara mana,
mukta-abhimāne se ninde vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa,
kenô vā ḍākichô nirjana āhava (14)

The hearts of those who accept the philosophy of impersonalism are directed away from Śrī Kṛṣṇa. Arrogant about their liberation, they blaspheme the Vaiṣṇavas. Your aspiration for *bhakti* depends on service to the Vaiṣṇavas, so why have you invited this struggle with solitude?

ĵe phalgu-vairāgī, kahe nije tyāgī,
se nā pāre kabhu hôite vaiṣṇava
hari-pada chāḓi', nirjanatā bāḓi',
labhiyā ki phala phalgu se vaibhava (15)

A false renunciate who calls himself an ascetic can never become a Vaiṣṇava. By giving up the lotus feet of Śrī Hari and increasing his solitude, the glory of whatever result he obtains is simply a sham.

rādhā-dāsye rahi, chāḓô' bhoga-ahi,
pratiṣṭhāśā nahe kīrtana-gaurava
rādhā-nitya-jana, tāhā chāḓi' mana,
kenô vā nirjana-bhajana-kaitava (16)

Becoming situated in *rādhā-dāsya* (the service of Śrī Rādhā), release yourself from the serpent of material enjoyment. Know that the desire for respect and adoration is not the glory of *kīrtana*. O mind, having given up the association of Śrī Rādhā's eternal servants, why have you adopted the fraudulent practice of solitary *bhajana*?

vrajavāsi-gaṇa, pracāraka dhana,
pratiṣṭhā-bhikṣuka tā'rā nahe śava
prāṇa āche tā'ra, se hetu pracāra,
pratiṣṭhāśā-hīna kṛṣṇa-gāthā saba (17)

The residents of Vraja are the true preachers and wealth [of the Lord]. They are not beggars of worldly fame, who are like corpses. Indeed, because they are infused with life, they propagate the narrations of Śrī Kṛṣṇa everywhere, devoid of any desire for prestige.

śrī dayita-dāsa, kīrtanete āśa,
karô uccaiḥ-svare harināma-rava
kīrtana-prabhāve, smaraṇa hôibe,
se-kāle nirjana bhajana sambhava (18)

Śrī Dayita dāsa places all his hopes in *kīrtana*. [O mind,] chant the names of Śrī Hari in a loud voice, because through the potency of *kīrtana*, remembrance of the Lord will arise. Only at that time will solitary *bhajana* be possible.

Bhuliyā Tomāre

Śrīla Bhaktivinoda Ṭhākura

bhuliyā tomāre, saṁsāre āsiyā, pe'ye nānā-vidha byathā
tomāra caraṇe, āsiyāchi āmi, bôlibô duḥkhera kathā (1)

Forgetting You and falling into worldliness, I have suffered many pains. Now, falling at Your feet, I shall tell You my woeful tale.

jananī-jaṭhare, chilāma ĵakhôna, viṣama bandhana-pāśe
eka-bāra prabhu, dekhā diyā more, bañcile e dīna dāse (2)

When I was still in my mother's womb, I was tightly confined. Once, O Lord, You appeared to me. However, this lowly servitor was simply cheated...

takhôna bhābinu, janama pāiyā, kôribô bhajana tava
janama hôilô, pôḍi' māyā-jāle, nā hôilô jñāna-lava (3)

...for I thought that I would take birth and serve You. Instead, I was born and fell into the net of *māyā*, without a trace of wisdom.

ādarera chele, sva-janera kole, hāsiyā kāṭānu kāla
janaka-jananī, snehete bhuliyā, saṁsāra lāgilô bhālô (4)

Smothered with affection by my family members, sitting in their laps laughing, I wasted time. I forgot everything for the fondness of my parents; worldly life struck me as quite appealing.

krame dina dina, bālaka hôiyā, khelinu bālaka-saha
āra kichu dine, jñāna upajilô, pāṭha pôḍ̂i' aharahaḥ (5)

I gradually became a small child, playing with other small children. As my awareness of the world grew, I began my daily schooling.

vidyāra gaurave, bhrami' deśe deśe, dhana upārjana kôri
sva-jana-pālana, kôri eka-mane, bhulinu tomāre hari! (6)

Proud of my learning, I travelled abroad in search of wealth. Fixated on the maintenance of my family, I forgot You, O Hari!

vārdhakye ekhôna, bhakativinoda, kā̃diyā kātara ati
nā bhajiyā tore, dina bṛthā gelô, ekhôna ki ha'be gati! (7)

Now aged, Bhaktivinoda weeps, greatly distressed. In not serving You, all my days were wasted. Now what will become of me?

Śrī Śrī Godruma-candra-bhajanopadeśaḥ

Śrīla Bhaktivinoda Ṭhākura

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-paraṁ hṛdayaṁ satatam
parihṛtya gṛhaṁ kali-bhāva-mayaṁ
bhaja godruma-kānana-kuñja-vidhum (1)

If your heart is eager to be perpetually absorbed in drinking the ambrosial *rasa* of Śrī Hari's lotus feet, then abandon that home which is filled with the nature of Kali [worldly attachments], and perform *bhajana* of [Śrī Gauracandra] the moon of Godruma's forest bowers.

dhana-yauvana-jīvana-rājya-sukhaṁ
na hi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalaṁ viphalaṁ
bhaja godruma-kānana-kuñja-vidhum (2)

Wealth, youth, duration of life, royal happiness – none are permanent, as they are prone to destruction at every moment. Give up all chit-chat, which bears no fruit, and perform *bhajana* of the moon of Godruma's forest bowers.

ramaṇī-jana-saṅga-sukhaṁ ca sakhe
carame bhayadaṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum (3)

O friend, the pleasure to be had in the company of women ultimately leads to dread [in the form of continuous bondage in the cycle of birth and death], and it robs one of human life's true goal [*prema*]. With the ambrosial *rasa* of *śrī harināma* intoxicating your mind, perform *bhajana* of the moon of Godruma's forest bowers.

jaḍa-kāvya-raso na hi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum (4)

The *rasa* of worldly poetry is certainly devoid of actual poetic mellow. True *rasa* is indeed *gaura-rasa* [that is, *vipralambha-rasa*] the purifier of the age of Kali, and is found in the pastimes and narrations of Śrī Gaurahari. There is no purpose in cultivating an understanding of any other subject. Just perform *bhajana* of the moon of Godruma's forest bowers.

vṛṣabhānu-sutānvita-vāma-tanuṁ
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-paraṁ
bhaja godruma-kānana-kuñja-vidhum (5)

The gallant son of Nanda, with the daughter of Śrī Vṛṣabhānu to His left, is lost in the delight of playing sweet melodies on His *muralī* flute on the banks of the Yamunā River. Just perform *bhajana* of [He who is non-different from that son of Nanda Mahārāja], the moon of Godruma's forest bowers.

hari-kīrtana-madhya-gataṁ sva-janaiḥ-
pariveṣṭita-jāmbunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhiṁ
bhaja godruma-kānana-kuñja-vidhum (6)

In the midst of *śrī hari-kīrtana* and surrounded by His loving companions is that Śrī Hari who is resplendent with a golden hue. He is an ocean of exclusive mercy for His Gauḍīya *bhaktas*. Just perform *bhajana* of that moon of Godruma's forest bowers.

girirāja-sutā-parivīta-gṛhaṁ
nava-khaṇḍa-patiṁ yati-citta-haram
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum (7)

The daughter of the Himalayas (the Ganges River) encircles His home. He is the Lord of the nine islands of Navadvīpa. He steals the heart of the renunciants, and the host of demigods worship Him and His beloved wife, Viṣṇupriyā-devī. Just perform *bhajana* of that moon of Godruma's forest bowers.

kali-kukkura-mudgara-bhāva-dharaṁ
harināma-mahauṣadha-dāna-param
patitārta-dayārdra-su-mūrti-dharaṁ
bhaja godruma-kānana-kuñja-vidhum (8)

To chastise the dog-like age of Kali, He has adopted the nature of a club. He is engaged in distributing the great medicine of *śrī harināma*. He has assumed a form that becomes exceedingly beautiful as it melts with compassion for the fallen and suffering souls. Just perform *bhajana* of the moon of Godruma's forest bowers.

ripu-bāndhava-bheda-vihīna-dayā
yad-abhīkṣnam udeti mukhābja-tatau
tam akṛṣṇam iha vraja-rāja-sutaṁ
bhaja godruma-kānana-kuñja-vidhum (9)

His words of compassion for all constantly issue forth from [what seems to be] hundreds of lotus mouths, since He distinguishes not between friend or foe. He is the son of the king of Vraja who, in this age of Kali, has appeared in a golden form. Just perform *bhajana* of that moon of the forest of Godruma.

iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum (10)

The Upaniṣads extol the glories of that almighty Lord, who is the son of Jagannātha Miśra, best of the *brahmaṇas*. That Śrī Hari of golden hue perpetually sports with His dear companions within His own abode – Śrī Navadvīpa-dhāma. Just perform *bhajana* of that moon of Godruma's forest bowers.

avatāra-varaṁ paripūrṇa-kalaṁ
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasaṁ
bhaja godruma-kānana-kuñja-vidhum (11)

He is the source of all *avatāras*, and the complete resting place of all other expansions [replete with all of His sixteen *kalās*, or portions]. He is the Supreme Absolute Truth, who is fully absorbed

in His delightful pastimes in Navadvīpa. He embodies the hidden *rasa* of the nectarean ocean of Vraja-dhāma. Just perform *bhajana* of the moon of Godruma's forest bowers.

śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum (12)

Without performing *bhajana*, Vedic knowledge, an elevated birth, wealth and so forth, are unable to invoke His mercy. O friend, with selflessness on the path of transcendental emotion, perform *bhajana* of the moon of Godruma's forest bowers.

api nakra-gatau hrada-madhya-gataṁ
kam amocayad-ārta-janaṁ tam ajam
avicintya-balaṁ śiva-kalpa-taruṁ
bhaja godruma-kānana-kuñja-vidhum (13)

He had effortlessly delivered an agonized person who had taken birth as a crocodile in the lake known as Gaura-hrada.[2] He is unborn, inconceivably powerful and a desire tree of auspiciousness [*prema*]. Perform *bhajana* of the moon of Godruma's forest bowers.

surabhīndra-tapaḥ-parituṣṭa-manā
vara-varṇa-dharo harir āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum (14)

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2 Once upon a time, in Śrī Godrumadvīpa, Śrīman Mahāprabhu came to a pond called Gaura-hrada. Within that pond was a crocodile that had been a celestial boy in his previous life but had been cursed by a *ṛṣi* to take the form of a crocodile. The touch of the lotus feet of Śrī Gaurahari liberated him from that curse. (See *Prema-vivarta*, Chapter 15)

Satisfied by the austerities of Surabhi and Indra, Śrī Hari advented with a most beautiful golden lustre. He embodies incessant joy and He steals the composure of the sages. Perform *bhajana* of that moon of Godruma's forest bowers.

abhilāṣa-cayaṁ tad-abheda-dhiyam
aśubhaṁ ca śubhaṁ tyaja sarvam idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum (15)

The multitude of separate desires [*anyabhilāṣa*], the conception of non-differentiated oneness [the feeling, "I am *brahma* (supreme spirit)"] and worldly activities, both auspicious and inauspicious – give them all up. With an attitude that is favourable for loving service to Him, perform *bhajana* of the moon of Godruma's forest bowers.

hari-sevaka-sevana-dharma-paro
harināma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum (16)

Being devoted to the service of Śrī Hari's servants, addicted to drinking the ambrosial nectar of *śrī harināma*, and endowed with the moods of submission, humility, compassion and respect for others, perform *bhajana* of the moon of Godruma's forest bowers.

vada yādava mādhava kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum (17)

Always call out, "O Yādava, O Mādhava, O Kṛṣṇa, O Hari! O Rāma, O Janārdana, O Keśava, O beloved Lord of Vṛṣabhānu-nandinī, Śrīmatī Rādhikā!" In this way perform *bhajana* of the moon of Godruma's forest bowers.

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaurahare
bhaja godruma-kānana-kuñja-vidhum (18)

Call out, "O Lord of the banks of Yamunā, the forests of Vraja and Govardhana Hill!" Call out, "O You who are the sun of the forest groves of Gokula!" Call out, "O Gaurahari, the elixir of life in the *rāsa*-pastimes [*saṅkīrtana-rasa*]! Call out these names and thus perform *bhajana* of the moon of Godruma's forest bowers.

cala gaura-vanaṁ nava-khaṇḍa-mayaṁ
paṭha gaura-hareś caritāni mudā
luṭha gaura-padāṅkita-gāṅga-taṭaṁ
bhaja godruma-kānana-kuñja-vidhum (19)

Go to the nine islands of Gaurahari's forest [Navadvīpa-dhāma]. With delight, read about and recite the wonderful activities of Gaurahari. Roll on the banks of the River Ganges, which is marked with Gaurahari's footprints, and in this way perform *bhajana* of the moon of Godruma's forest bowers.

smara gaura-gadādhara-keli-kalāṁ
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathāṁ
bhaja godruma-kānana-kuñja-vidhum (20)

Remember Gaura-Gadādhara's charming, playful pastimes, remain ever partial to Gaura-Gadādhara, listen to the fascinating narrations of Gaura-Gadādhara, and in this way perform *bhajana* of the moon of Godruma's forest bowers.

Śrī Rādhā-kuṇḍāṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

vṛṣabha-danuja-nāśān narma-dharmokti-raṅgair
nikhila-nija-sakhībhir yat sva-hastena pūrṇam
prakaṭitam api vṛndāraṇya-rājñyā pramodais
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (1)

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter.

vraja-bhuvi mura-śatroḥ preyasīnāṁ nikāmair
asulabham api tūrṇaṁ prema-kalpa-drumaṁ tam
janayati hṛdi bhūmau snātur uccaiḥ priyaṁ yat
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (2)

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

agha-ripur api yatnād atra devyāḥ prasāda-
prasara-kṛta-kaṭākṣa-prāpti-kāmaḥ prakāmam
anusarati yad uccaiḥ snāna-sevānu-bandhais
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (3)

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

vraja-bhuvana-sudhāṁśoḥ prema-bhūmir nikāmaṁ
vraja-madhura-kiśorī-mauli-ratna-priyeva
paricitam api nāmnā yac ca tenaiva tasyās
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (4)

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

api jana iha kaścid yasya sevā-prasādaiḥ
praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila mad-īśā-dāsya-puṣpa-praśasyā
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (5)

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to my *svāminī* Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter.

taṭa-madhura-nikuñjāḥ kḷpta-nāmāna uccair
nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ
madhukara-ruta-ramyā yasya rājanti kāmyās
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (6)

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* named after Rādhikā's principal *sakhīs*.[3] Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*,

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3 On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

taṭa-bhuvi vara-vedyāṁ yasya narmāti-hṛdyāṁ
madhura-madhura-vārtāṁ goṣṭha-candrasya bhaṅgyā
prathayati mitha īśā prāṇa-sakhyālibhiḥ sā
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (7)

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, our svāminī Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dam-patī tau pramattau
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me (8)

May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the *sakhīs* daily cavort with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

avikalam ati devyāś cāru kuṇḍāṣṭakaṁ yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇāṁ priyāṁ tām (9)

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kiśora in various ways, such a devotee will feel immense jubilation.

Śrī Śyāma-kuṇḍāṣṭakam

Śrīla Raghunātha dāsa Gosvāmī

vṛṣabha-danuja-nāśānantaraṁ yat sva-goṣṭhīm
ayasi vṛṣabha-śatro mā spṛśa tvaṁ vadantyām
iti vṛṣa-ravi-putryāṁ kṛṣṇa-pārṣṇiṁ prakhātaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (1)

After Kṛṣṇa killed Vṛṣabhāsura, Śrīmatī Rādhikā said to Him, "O Vṛṣabha-śatru! You are approaching us, but don't touch us!" Hearing these words, with a single blow from His heel Kṛṣṇa manifested Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

tri-jagati nivasad yat tīrtha-vṛndaṁ tamoghnaṁ
vraja-nṛpati-kumāreṇāhṛtaṁ tat samagram
svayam idam avagāḍhaṁ yan mahimnaḥ prakāśaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (2)

Having been called there by Śrī Kṛṣṇa, all the sin-vanquishing holy places within the three worlds began residing together within Śyāma-kuṇḍa, thereby broadcasting the extensive glories of that place. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

yad ati-vimala-nīre tīrtha-rūpe praśaste
tvam api kuru kṛśāṅgi! snānam atraiva rādhe
iti vinaya-vacobhiḥ prārthanā-kṛt sa kṛṣṇas
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (3)

"He Kṛśāṅgi Rādhe! You please also bathe in the pristine waters of this purifying pond which is now a beautiful holy place"—with these words Śrī Kṛṣṇa implored even Śrīmatī Rādhikā to bathe in Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

vṛṣabha-danuja-nāśād uttha-pāpaṁ samāptaṁ
dyumaṇi-sakha-jayoccair varjayitveti tīrthaṁ
nijam akhila-sakhībhiḥ kuṇḍam eva prakāśyaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (4)

Seeing how Kṛṣṇa's 'sin' of killing Vṛṣabhāsura was absolved by His bathing in this pond which is inhabited by all the holy places and which was manifest from a single blow of His heel, Vṛṣabhānu-nandinī Śrīmatī Rādhikā, accompanied by all Her *sakhīs*, manifested a similar pond nearby. Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

yad ati sakala-tīrthais tyakta-vākyaiḥ prabhītaiḥ
sa-vinayam abhiyuktaiḥ kṛṣṇacandre nivedya
agatika-gati-rādhā varjanān no gatiḥ kā
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (5)

After being forbidden by Śrīmatī Rādhikā to enter Her pond, the personified holy places became very fearful and humbly prostrating themselves at Śrī Kṛṣṇacandra's lotus feet, said, "Having been rejected by Śrīmatī Rādhikā, the sole shelter for the shelterless, what will be our destination?" May the pure waters of Śrī Śyāma-kuṇda, the place where this entreaty was spoken, be my shelter.

yad ati-vikala-tīrthaṁ kṛṣṇacandraṁ prasusthaṁ
ati-laghu-nati-vākyaiḥ suprasanneti rādhā
vividha-caṭula-vākyaiḥ prārthanāḍhyā bhavantī
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (6)

Upon seeing the distress of the personified holy places and desiring to bestow upon them the qualification to enter Śrīmatī Rādhikā's pond, Śrī Kṛṣṇa displayed various bodily poses and facial expressions and appealed to Rādhikā with clever words. Then, very softly and courteously, Rādhikā replied that She was very pleased—may the pure waters of that Śrī Śyāma-kuṇḍa, where these words were spoken, be my shelter.

yad ati-lalita-pādais tāṁ prasādyāpta-tair thyais
tad atiśaya-kṛpārdraiḥ saṅgamena praviṣṭaiḥ
vraja-nava-yuva-rādhā-kuṇḍam eva prapannaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (7)

Then those holy places, which had assumed the form of water and entered Śrī Śyāma-kuṇḍa, pleased Śrīmatī Rādhikā with verses of exceptionally brilliant poetry and, upon attaining Her mercy, penetrated the land between the two *kuṇḍas* and entered the pond of the ever-fresh Youthful Lovers of Vraja, Śrī Rādhā-kuṇḍa. Śyāma-kuṇḍa, composed of exceptionally pure water, is my sole shelter.

yad ati-nikaṭa-tīre klapta-kuñjaṁ suramyaṁ
subala-baṭu-mukhebhyo rādhikādyaiḥ pradattam
vividha-kusuma-vallī-kalpa-vṛkṣādi-rājaṁ
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (8)

On the banks of Śrī Śyāma-kuṇḍa, Śrīmatī Rādhikā and Her *sakhīs* created *kuñjas* beautified by desire trees and burgeoning vines with varieties of flowers and then awarded those *kuñjas* to Subala, Madhumaṅgala, and the other primary *sakhās*. That Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

paripaṭhati sumedhāḥ śyāma-kuṇḍāṣṭakaṁ yo
nava-jaladhara-rūpe svarṇa-kāntyāṁ ca rāgāt
vraja-narapati-putras tasya labhyaḥ suśīghraṁ
saha sa-gaṇa-sakhībhī rādhayā syāt subhajyaḥ (9)

That intelligent person who regularly recites this *Śyāma-kuṇḍāṣṭakam* with great devotion will develop loving attraction for Vrajendra-nandana Śrī Kṛṣṇa, whose complexion is like that of a fresh monsoon cloud and who is accompanied by Śrīmatī Rādhikā, whose complexion is like pure gold and who is always surrounded by Her *sakhīs*, thereby easily entering into Their worship and attaining Their eternal company very soon.

Śrī Brahmā-saṁhita

(Chapter 5, Verses 29 – 56)
Spoken by Lord Brahmā

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (1)

The transcendental realm is eternally adorned by millions of wish-fulfilling trees, by pavilions made of desire-fulfilling jewels and by innumerable wish-fulfilling cows. There, thousands upon thousands of Lakṣmīs, or *gopīs*, are rendering services to the Supreme Personality with great affection. I worship that original Supreme Personality, Śrī Govinda.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (2)

I worship the primeval personality, Śrī Govinda, who is absorbed in playing upon His flute, whose long eyes expand and bloom like lotus flowers, whose headdress is adorned with peacock feathers, and whose unique bodily complexion, which resembles the luster of a dark blue raincloud, bewilders the mind of millions of Cupids.

ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (3)

I worship the original personality, Śrī Govinda, around whose neck a garland of forest flowers and peacock feathers swings gently, whose lotus hands hold a captivating flute, whose arms are decorated with jeweled ornaments, who is always madly absorbed

in intimate loving pastimes, and whose eternal natural aspect is His graceful, threefold-bending Śyāmasundara form.

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (4)

I worship that original personality, Śrī Govinda. His divine form is composed of eternity, cognizance and bliss, and is therefore exceptionally effulgent. Each and every limb or sense of His transcendental body is inherently endowed with all the functions of all the other senses. He eternally sees, maintains and regulates an infinite number of universes, both spiritual and mundane.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (5)

Although He is non-dual, infallible, beginningless, possessed of unlimited forms and the oldest of all, nevertheless He is a beautiful person with everlasting, fresh youthfulness. Although He is incomprehensible through study of the Vedas, He is easily attained by spontaneous devotion of the soul (*śuddha-prema*). I worship that original personality, Śrī Govinda.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (6)

Some *yogīs*, desiring to attain the Supreme Absolute Truth, who lies beyond the realm of contemplation, follow the path of strictly regulating the breathing process. The prominent sages who advocate the philosophy of the formless absolute follow the path

of philosophical discussion to ascertain the formless, impersonal Brahman by the process of gradually eliminating the unreal. After pursuing these paths for hundreds of millions of years, they may reach only as far as the tips of the toes of His lotus feet. I worship that original personality, Śrī Govinda.

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (7)

Potency and the possessor of potency are one undifferentiated principle. The potency by which billions of universes are created is situated inseparably within Bhagavān. All the universes are situated within Bhagavān, and by the influence of His inconceivable potency, Bhagavān is also fully present in every atom of all the universes. I worship that original personality, Śrī Govinda.

yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (8)

I worship the original personality, Śrī Govinda. Those human beings whose hearts are enthused with ecstatic devotion for Him attain their respective forms, seats, conveyances and ornaments, in accordance with their individual moods, and they glorify Him through the hymns renowned in the Vedas.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (9)

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides in His Goloka-dhāma along with Śrī Rādhā, who is

the embodiment of His pleasure potency and the counterpart of His own spiritual form. She is the epitome of transcendental *rasa*, and is expert in sixty-four arts. They are also accompanied by the *sakhīs*, who are expansions of Śrī Rādhā's own transcendental body, and who are infused with blissful, spiritual *rasa*. I worship that original personality, Śrī Govinda.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (10)

Saintly persons whose eyes of devotion are smeared with the salve of *prema* always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embodiment of inconceivable qualities. I worship that original personality, Govinda.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (11)

I worship the original personality, Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (12)

I worship the original personality, Śrī Govinda. The non-differentiated, impersonal Brahman that has been described by the Upaniṣads has originated from the radiance of His limbs. That effulgence is distinct from the majestic opulence of billions

of worlds such as the Earth planet which comprise the mundane realm, and is perceived as the indivisible, unlimited, endless principle of truth.

māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambi-para-sattva-viśuddha-sattvaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (13)

Māyā consists of the three material qualities of goodness, passion and ignorance, and is Bhagavān's inferior energy. She propagates the Vedic knowledge that pertains to the material universe. I worship the original personality Śrī Govinda, who is the shelter of that *māyā*, though His own existence is the embodiment of pure goodness untinged by passion and ignorance.

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇināṁ pratiphalan smaratām upetya
līlāyitena bhuvanāni jayaty ajasraṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (14)

When living entities remember Śrī Govinda, He is reflected in their pure hearts, appearing in His original form, which is surcharged with blissful transcendental mellows. This form is the embodiment of the most resplendent, transcendental amorous *rasa*, which churns the heart of the god of love, Cupid himself, although he churns others' hearts. Through His pastimes, Śrī Govinda is ever victorious over the three worlds. I worship that original personality, Śrī Govinda.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (15)

Devī-dhāma, the material world, consists of fourteen planetary systems. Above this lies Maheśa-dhāma, above that Hari-dhāma, and above all lies Goloka, the abode of Svayam Bhagavān Śrī Govinda. I worship the original personality Govinda, who regulates the characteristic influence pertaining to each individual abode.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (16)

The shadow of the transcendental potency is that great potency who creates, maintains and annihilates the material universe. She is worshiped throughout the world as Durgā. I worship the original personality, Śrī Govinda, in accordance with whose desire Durgā conducts her every endeavor.

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (17)

Śrī Govinda-deva attains the condition of being Śambhu for the sake of performing a specific function, just as milk is transformed into yogurt by contact with a particular transforming agent, although yogurt is not a different substance, independent of milk, which is its cause. I worship that original personality, Śrī Govinda.

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (18)

I worship the original personality, Śrī Govinda. Just as when the flame of one lamp is transmitted to another lamp, the second lamp

illuminates in the same manner as the original flame, although it exists separately, so does Govinda accept the form of Mahā-Viṣṇu reclining on the Causal Ocean. That Mahā-Viṣṇu is the source of all the Viṣṇu expansions and incarnations in this world.

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya paraṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (19)

I worship that original personality, Śrī Govinda. Having assumed His own most excellent form, Śeṣa, the embodiment of the all-accommodating potency, He enjoys mystic slumber while reclining in the Causal Ocean with innumerable universes within every hair-pore of His skin.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (20)

The lords of the universes, such as Brahmā, who emanate from the hair-pores of Mahā-Viṣṇu's skin, remain alive only for the duration of His one exhalation. I worship the original personality, Śrī Govinda, of whom Mahā-Viṣṇu is a portion of a portion.

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (21)

Just as the sun manifests his potency to a minute degree within jewels such as *sūrya-kānta*, and invests them with the power to burn, similarly Śrī Govinda also infuses His creative potency within the secondary creator of the universe, Brahmā. I worship that original personality, Śrī Govinda.

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (22)

In order to obtain the power required to remove all the obstacles within the three worlds, Gaṇeśa, the bestower of success, always holds the divine lotus feet of Śrī Govinda upon the pair of cranial mounds protruding from his elephant head. I worship that original personality, Śrī Govinda.

agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (23)

The three worlds have been created from nine elements, namely earth, water, fire, air, space, the directions, time, the mind and soul. I worship the original personality, Śrī Govinda, from whom the elements have originated, in whom they are situated after their manifestation, and into whom they enter at the time of the cosmic annihilation.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (24)

Sūryadeva, the predominating deity of the sun, is the king of all the planets, and is likened to the eye of this world. I worship the original personality, Śrī Govinda, upon whose order the sun travels in his regular orbit, having mounted the wheel of time.

dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (25)

I worship that original personality, Śrī Govinda, whose power of endowment alone manifests the respective potencies in the principles of religious conduct, sinful activities, the Vedas, various austerities and all living entities from Brahmā down to the most insignificant insect.

yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (26)

Śrī Govinda impartially bestows the fruits of reaction upon all living entities who are wandering on the path of *karma*, from the insignificant *indragopa* insect to Indradeva, the monarch of the demigods, according to the bondage accrued from their respective individual actions. However, it is wonderful that He completely burns to the roots the *karma* of those who are devoted to Him. I worship that original personality, Śrī Govinda.

yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīṁ tanum āpur ete
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (27)

Those who contemplate Him with feelings of lust, anger, the natural intimacy of friendship, fear, parental affection, bewilderment, reverence and servitude, attain bodies (suitable for associates of Bhagavān) with various degrees of beauty and qualities corresponding to their individual meditations. I worship that original personality, Govinda.

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye (28)

I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a host of transcendental goddesses of fortune, and the Supreme Personality Śrī Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth is made of transcendental wish-fulfilling *cintāmaṇi* jewels; where the water is nectar, natural speaking is a melodious song, and walking to and fro is an artful dance; where the flute is the dearmost friend; where light is full of knowledge and bliss, and the supreme spiritual substance that comprises all things is relishable; where a vast transcendental ocean of milk is always flowing from millions upon millions of *surabhī* cows; and where time is not subject to passing away, even for half the blink of an eye, because it is not divided into past and future, but remains in the undivided eternal present. That divine abode, which is practically unknown in this world, is known by the name of Goloka to only a few, rare *sādhus*.

Gopī-gīta

Śrīmad Bhāgavatam (10.31)

gopya ūcuḥ
jayati te 'dhikaṁ janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛśyatāṁ dikṣu tāvakās
tvayi dhṛtāsavas tvāṁ vicinvate (1)

The *gopīs* said: O most beloved, because of Your birth in this land of Vraja, it has become even more glorious [than Vaikuṇṭha and other planets]. It is for this reason that Lakṣmī eternally decorates it with her presence. It is for Your sake alone that we, Your *gopīs*, maintain our lives. We are searching for You in all directions. Therefore, please show Yourself to us.

śarad-udāśaye sādhu-jāta-sat-
sarasi jodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kiṁ vadhaḥ (2)

O master of amorous pleasure, Śrī Kṛṣṇa! O bestower of benedictions, is killing us, your unpaid servants, by the glance of Your eyes, which steal even the proud beauty of the perfectly formed blossomed lotus, not considered murder?

viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vayaṁ rakṣitā muhuḥ (3)

O crest-jewel among men, time and again You have saved us from all kinds of danger: from the poisonous water [of Kāliya-hrada], from Aghāsura, from torrential rains [showered down by Indra], from the whirlwind [created by Tṛṇāvarta], from [Indra's] fiery thunderbolts, from the bull demon [Ariṣṭāsura], and from the son of Maya Dānava [Vyomāsura].

na khalu gopīkā-nandano bhavān
akhila-dehinām antarātma-dṛk
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatāṁ kule (4)

O friend, You are certainly not only the son of Yaśodā, You are also the Supersoul, who resides in the heart of all living beings. In response to the prayer of Lord Brahmā, You have descended in the Yādava dynasty in order to protect the universe.

viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam īyuṣāṁ saṁsṛter bhayāt
kara-saroruhaṁ kānta kāma-daṁ
śirasi dhehi naḥ śrī-kara-graham (5)

O crest-jewel of the Yadu dynasty, O beloved, Your lotus hand grants fearlessness to those souls who, terrified by the cycle of birth and death, surrender to Your lotus feet. O fulfiller of our desires, please place on our heads that very lotus hand that grants fearlessness and that accepted Lakṣmī's two hands.

vraja-janārti-han vīra yoṣitāṁ
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jala-ruhānanaṁ cāru darśaya (6)

O hero, you destroy the sorrows of the residents of Vraja. Your mere smile shatters the pride (arising from the good fortune) of Your near and dear ones (and it also shatters the sulky mood [*māna*] arising from that pride). O dear friend, we are Your maidservants. (Therefore, for Your own pleasure,) kindly show us Your attractive lotus face.

praṇata-dehināṁ pāpa-karṣaṇaṁ
tṛṇa-carānugaṁ śrī-niketanam
phaṇi-phaṇārpitaṁ te padāmbujaṁ
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam (7)

Your lotus feet destroy the past sins of surrendered souls. Those feet follow behind the cows that graze in the pastures. They are the abode of Lakṣmī-devī, and You placed them upon the hoods of a serpent (Kāliya). Please place those very lotus feet upon our breasts and subdue the lust in our hearts.

madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣana
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ (8)

O lotus-eyed one, we are bewildered by Your sweet voice and enchanting words, which capture the minds of clever, *rasika* scholars. O hero, we are Your maidservants. Please restore our lives with the divine ambrosia of Your lips.

tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ (9)

Ambrosial narrations about You are the life and soul of those tormented by separation from You. Greatly learned devotees (such as Brahmā, Śiva, and the four Kumāras) sing of them. These narrations vanquish the distress of fructified (*prārabda*) and unfructified (*aprārabda*) sins. Simply hearing them bestows auspiciousness, and they bestow the wealth of *prema*. Persons who glorify Your pastimes expand the nectar of narrations about You. Therefore, that person who performs *kīrtana* of Your *līlā-kathā* in this world is the most generous benefactor.

prahasitaṁ priya prema-vīkṣaṇaṁ
viharaṇañ ca te dhyāna-maṅgalam
rahasi saṁvido yā hṛdi spṛśaḥ
kuhaka no manaḥ kṣobhayanti hi (10)

O beloved, meditating on Your smiling face, love-laden glances, amorous play, and heart-touching conversations in secret places bestows the greatest joy. But, O cheater, they also greatly torment our mind.

calasi yad vrajāc cārayan paśūn
nalina-sundaraṁ nātha te padam
śila-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatāṁ manaḥ kānta gacchati (11)

O master, O beloved, when You leave Vraja to take the cows and other animals out to graze, the soles of Your feet, which are as tender as a lotus, must suffer great pain from sharp pebbles, grass, and the edges of dry grains. When we think about this, our minds become very distressed.

dina-parikṣaye nīla-kuntalair
vana-ruhānanaṁ bibhrad āvṛtam
dhana-rajasvalaṁ darśayan muhur
manasi naḥ smaraṁ vīra yacchasi (12)

At twilight, when You repeatedly show us Your lotus face, which is framed by bluish-black locks of hair and covered in dust from the hooves of cows, You arouse amorous desire within our heart.

praṇata-kāma-daṁ padma-jārcitaṁ
dharaṇi-maṇḍanaṁ dhyeyam āpadi
caraṇa-paṅka-jaṁ śantamaṁ ca te
ramaṇa naḥ staneṣv arpayādhi-han (13)

O dearmost beloved, O destroyer of all sorrow, Your lotus feet fulfill all desires of Your surrendered devotees. They are worshiped by Brahmā, and they are the ornament of the Earth. When meditated upon, they remove all calamity; when accepting service, they bestow supreme bliss. Kindly place those lotus feet upon our breasts.

surata-vardhanaṁ śoka-nāśanaṁ
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇaṁ nṛṇāṁ
vitara vīra nas te 'dharāmṛtam (14)

The nectar of Your lips increases the pleasure of amorous union, and it vanquishes sorrow (or separation from You). Your ambrosial lips are passionately kissed by Your singing flute, and they cause every human being to forget all other attachments. O hero, please make us drink the nectar of Your lips.

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalaṁ śrī-mukhañ ca te
jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām (15)

O beloved, unable to see You as You roam the forest during the day, we experience every moment as a millennium. Then (upon Your return from the forest at dusk,) we eagerly gaze upon Your exquisitely beautiful lotus face adorned with curly locks (and become greatly perturbed by the occasional blinking of our eyes). At that time, the creator of eyelids seems like a fool to us.

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi (16)

O Acyuta, we have come to You, having rejected our husbands, sons, brothers, friends, and our entire family. O cheater, You know very well why we came here. We have come, bewitched by the loud song of Your flute. Who but You would abandon young ladies who have come to You alone in the night?

rahasi saṁvidaṁ hṛc-chayodayaṁ
prahasitānanaṁ prema-vīkṣaṇam
bṛhad-uraḥ-śriyo vīkṣya dhāma te
muhur ati-spṛhā muhyate manaḥ (17)

O beloved master, having seen You as You conversed intimately with us in secret places—Your smiling face, which acts as a stimulus for our amorous desires, Your glancing at us with love, and Your expansive chest, which is the eternal resting place of the goddess of fortune—our hankering to meet with You has increased manifold, and our minds are repeatedly bewildered.

vraja-vanaukasāṁ vyaktir aṅga te
vṛjina-hantry alaṁ viśva-maṅgalam
tyaja manāk ca nas tvat-spṛhātmanāṁ
sva-jana-hṛd-rujāṁ yan niṣūdanam (18)

O Kṛṣṇa, Your appearance [on this earth] completely destroys the sorrows of Vraja's residents, and in every way it brings auspiciousness to the world. Our hearts long for You alone. Therefore, kindly give in charity a little bit of that medicine, which can cure the heart-disease of Your dear ones.

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ (19)

O beloved, fearing that Your tender lotus feet will be hurt, we carefully place them on our hard breasts. With those very same feet, You wander in the forest. Are Your feet not in pain, injured by needle-sharp stones and other sharp objects? You are our very life; thinking of all this fills our hearts with great distress.

śrī-śuka uvāca
iti gopyaḥ pragāyantyaḥ
pralapantyaś ca citradhā
ruruduḥ su-svaraṁ rājan
kṛṣṇa-darśana-lālasāḥ

***Śrīmad-Bhāgavatam* (10.32.1)**

Śrī Śukadeva Gosvāmī said: O King [Parīkṣit], having thus sung and lamented in various ways, the *gopīs* began to weep bitterly in sweet voices, greatly eager to see their beloved Kṛṣṇa.

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
śakṣān manmatha-manmathaḥ

***Śrīmad-Bhāgavatam* (10.32.2)**

Just then, Madana-mohana Śrī Kṛṣṇa directly appeared before the weeping *vraja-devīs*, gently smiling and wearing a forest garland and a yellow garment.

Śrī Upadeṣāvalī

of "Ācārya Kesarī[1]" Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

(1) *Bhagavat-bhakti* is attained by *viśrambha-sevā* (intimate service) to the lotus feet of *śrī guru*.

(2) Honest service to Śrī Hari, *guru*, and Vaiṣṇavas is actual *guru-sevā*.

(3) The *aṅga* (limb) of *bhakti* known as *kīrtana* is the best and most complete limb of *bhakti*.

(4) Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.

(5) Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.

(6) Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.

(7) To speak *hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.

(8) Performing *gaura-bhajana* in the mood of *rūpānuga* is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.

(9) Taking shelter of the feet of a genuine *guru*, one should serve Hari.

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1 Kesarī means 'lion-like'.

(10) One should never give pain to any living entity by body, mind, or words.

(11) One should maintain his life by honest means.

(12) One should always remember that Śrī Bhagavān is one, not many.

(13) Vrajendra-nandana Śrī Kṛṣṇa only is Svayaṁ Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.

(14) Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.

(15) Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.

(16) The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude, which is devoid of all other desires, which is not covered by *jñāna* and *karma*, and which is performed by the body, mind, words, and all of the senses, is our very life.

Śrī Upadeṣāvalī
of Śrī Śrīmad Bhaktisiddhānta Sarasvati Ṭhākura Prabhupāda

(1) "*Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*—supreme victory to the congregational chanting of Kṛṣṇa's names"—this is the Śrī Gauḍīya Maṭha's sole object of worship.

(2) Śrī Kṛṣṇa, who is the *viṣaya-vigraha*, or the object, of the devotee's *prema*, is the sole enjoyer and all others are to be enjoyed by Him.

(3) Those who don't perform *hari-bhajana* are ignorant and murderers of their own souls.

(4) The acceptance of *śrī harināma* and direct realization of Bhagavān are one and the same.

(5) Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.

(6) Establishing a printing press to print devotional books and preaching by organizing *nāma-hāṭṭa* programs constitutes genuine service to Śrī Māyāpura.

(7) We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Hari's pure devotees as our duty, we are initiates into the *mantra* "*kīrtanīyaḥ sadā hari*."

(8) Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticizing the nature of others, one should correct one's self—this is my personal

instruction.

(9) Serving the Vrajavāsīs who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.

(10) If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear instructions only from a transcendental source.

(11) Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.

(12) Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahaṁsa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.

(13) Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā's fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.

(14) We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva's instructions.

(15) We will not remain in this world for long, and by profusely performing *hari-kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.

(16) The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.

(17) If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.

(18) Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.

(19) Wherever *hari-kathā* is being spoken is a holy place.

(20) Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭa-kālīya-līlā*, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.

(21) We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti*.

(22) Bhagavān will not accept anything which is offered by a person who doesn't chant *harināma* one-hundred thousand times daily.

(23) By sincerely endeavoring to chant *harināma* without offences and remaining fixed in chanting constantly, one's offences will fade and pure *harināma* will arise on the tongue.

(24) As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore one should not worry

about this. By dedicating one's mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one's *anarthas* are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.

Pronunciation Guide

The Sounds of Sanskrit, Bengali and Hindi

In the charts below, both Bengali and Hindi are pronounced as they are in Sanskrit, except where otherwise noted.

Vowels

Sanskrit Pronunciation	Bengali Pronunciation	Hindi Pronunciation
a – as in '**a**bout'	pronounced in two ways: **a** as in the British pronunciation of h**o**t [1] or **ô** as in 's**o**fa'	
ā – as in 'f**a**ther'		
i – as in 's**ee**'		as in 'h**i**t'
ī – as in 's**ee**' but pronounced longer	same as 'i'	
u – as in 'm**oo**d'		as in 'p**u**t'
ū – as in 'm**oo**d' but pronounced longer	same as 'u'	
ṛ – as in '**ri**p' and sometimes as in '**ree**d' (the 'r' sound should be slightly trilled)		
e – as in French 'caf**é**'		
ai – as in 'h**igh**'	as in 'b**oy**'	as in 'h**e**n'
o – as in 's**o**fa'		
au – as in 'n**ow**'	the sounds 'o' and 'u' joined together	the sounds 'a' and 'u' joined together

1 The Bengali pronunciation of 'a' doesn't exist in American speech, but it may be substituted with the 'a' in '**a**bout'.

Consonants

The Sanskrit alphabet is grouped according to the place of articulation in the mouth.

	Sanskrit	Bengali	Hindi
Velar	**ka** – as in ‘**s*k*it**’		
	kha – aspirated form of ‘**ka**’		
	ga – as in ‘**g**od’		
	gha – aspirated form of ‘**ga**’		
	ṅ – as in ‘i**nk**’		
Palatal	**ca** – as in ‘**ch**eap’		
	cha – aspirated form of ‘**ca**’		
	ja – as in ‘**j**oke’		
	jha – aspirated form of ‘**ja**’		
	ñ – as in ‘i**nch**’		
Retroflex	**ṭa** – as in ‘**t**rain’ but harder		
	ṭha – aspirated form of ‘**ṭa**’		
	ḍa – as in ‘**d**rain’ but harder		
	ḍha – aspirated form of ‘**ḍa**’		
		ḓa – a hard ‘**r**’ – the tongue makes a ‘**ḍa**’ sound as it moves past the palate.[2]	
		ḓha – aspirated form of ‘**ḓa**’	
Dental	**ta** – as in ‘a**t**’ with the phrase ‘at the’		
	tha – aspirated form of ‘**ta**’		
	da – as in ‘brea**d**th’		
	dha – aspirated form of ‘**da**’		
	na – as in ‘a**n**them’		

2 ‘Ḓa’ is the most difficult sound for English speakers to make but it may be substituted with the American pronunciation of **tt** in ‘butter.’

Labial	**p**a – as in ‘s**p**in’		
	pha – aspirated form of ‘**p**a’	pronounced somewhere in between ‘**ph**a’ and ‘**f**a’	
	ba – as in ‘**b**in’		
	bha – aspirated form of ‘**b**a’		
	ma – as in ‘**m**om’		
Semivowels	**y**a – as in ‘**y**et’	if this consonant begins a Bengali word it is written ‘**ĵ**a’ – as in ‘**j**oke’	
	ra – as in ‘**R**ome’ (the ‘**r**’ sound should be slightly trilled)		
	la – as in ‘**l**oud’		
	va – as in ‘**v**est’	this consonant doesn’t appear in the Bengali alphabet	pronounced somewhere in between ‘**v**est’ and ‘**w**est’
Sibilants	**ś**a – as in ‘**sh**ip’		
	ṣa – retroflex form of ‘**ś**a’	same as ‘**ś**a’	same as ‘**ś**a’
	sa – as in ‘**s**ip’	same as ‘**ś**a’	
Aspirate	**h**a – as in ‘**h**ip’		
	kṣa – as in ‘se**ct**ion’	same as ‘**kh**a’	
	jña – pronounced as ‘**gy**a’		

Challenges for English Speakers

The challenge in pronouncing Sanskrit, Bengali, and Hindi is in differentiating between the non-aspirated and aspirated forms of consonants and between retroflex and dental consonants. In English our pronunciation is somewhere in between both of these. Another challenge is in pronouncing nasal sounds.

Aspirated and Non-aspirated

The non-aspirated consonants—ka, ga, ca, ja, ṭa, ḍa, ta, da, and pa—are pronounced with minimal breath.

The aspirated consonants—kha, gha, cha, jha, ṭha, ḍha, tha, dha, and pha—are pronounced while releasing the breath, as in 'bric**k**-**h**ouse', 'do**g**-**h**ouse', 'pit**ch**-**h**ook' etc.

Retroflex and Dental

Retroflex sounds are more hard and they are made by making a 'ta', 'da,' or 'na' sound by curling the tongue back to touch the roof of the mouth in the center.

Dental sounds are more soft and they are made by making a 'ta', 'da,' or 'na' sound by touching the tongue to the top of the teeth.

Nasals

All the vowels in Bengali and Hindi, except for 'ṛ', can be nasalized. This is done by diverting some of the breath to the nose. You can easily make the sound by pinching your nose! In our transliteration, this is represented with a tilde (~) above the letter (eg. *kā̃diya*).

For a more thorough guide containing audio examples and notes on our system of transliteration, please visit:

www.gaudiyakirtan.com/pronunciation

Verse Meter Guide

Bengali Verse Meter

There are many different meters used in Bengali verses, but three are prominent. That means if you learn even one melody for each of these meters, you can sing most of the Bengali *kīrtanas* in this songbook.

Fourteen syllable line of two divisions (Payār)

14 SYLLABLES

1ST DIV (8 SYLLABLES)	2ND DIV (6 SYLLABLES)
'gaurāṅga' bôlite ha'be	**pulaka śarīra**
(8 SYLLABLES)	(6 SYLLABLES)
'hari hari' bôlite na	**yane ba'be nīra**

Songs appearing in this meter:

Akrodha Paramānanda
Āmāra' Bôlite Prabhu!
Āmāra Samāna Hīna
Āśraya Kôriyā Vandõ
Bhavārṇave Paḍe' Mora
Durlabha Mānava-janma
E'lo Gaura-rasa-nadī
Ei-bāra Karuṇā Karô
Ekhôna Bujhinu Prabhu!
'Gaurāṅga' Bôlite Ha'be
Gaurāṅga Tumi More
Gorā Pahũ Nā Bhajiyā Mainu
Hari Bôle Moder Gaura Elo
(Hari) Haraye Namah Kṛṣṇa
Hari Hari! Kabe Ha'bô Vṛndāvana-vāsī
Hari Hari! Kabe Mora Hôibe Sudina?
Hari He Dayāla Mora
Jaya Jaya Advaita Ācārya Dayāmaya
Jaya Jaya Gadādhara Paṇḍita Gosā̃i
Jaya Jaya Jagannātha Śacīra-nandana
Jaya Jaya Nityānanda Rohiṇī-kumāra
Ĵe Ānilô Prema-dhana
Jīva Jāgô, Jīva Jāgô
Kabe Śrī Caitanya More
Ke Jābi Ke Jābi Bhāi
Ki-rūpe Pāibô Sevā
Nadīyā-godrume
Nadīyāra Ghāṭe Bhāi
Nagara Bhramiyā Āmāra
Nitāi Guṇa-maṇi
Nitāi Mora Jīvana-dhana
Nivedana Kôri Prabhu!

Pīta-varaṇa Kali-pāvana Gorā
Prabhu Tava Pada-ĵuge
Rādhā-Kṛṣṇa Prāṇa Mora
Sakala Vaiṣṇava Gosā˜i
Śrī Gaura Ārati
Śrī Hari-vāsare Hari-kīrtana-vidhāna
Śrī Ĵugala Ārati
Śrī Kṛṣṇa Caitanya Prabhu Dayā Karô
Śrī Kṛṣṇa-Caitanya Prabhu Jīve Dayā
Śrī Kṛṣṇa-kīrtane Ĵadi
Śrī Madhyāhna Bhoga Ārati
Śrī Maṅgala Ārati
Śrī Paramgurudeva-ārati
Śrī Tulasī Parikramā and Ārati (2)
Śrīla Prabhupāda-ārati
Śuniyāchi Sādhu-mukhe
Tuhů Dayā-sāgara
Tumi Sarveśvareśvara
Tuwā Bhakti-ānukūla
Tuwā Bhakti-pratikūla
Viṣaya-vāsanā-rūpa
Vṛndāvana-vāsī Ĵatô

Short line of three divisions (Laghu Tripadī)

20 SYLLABLES

1ST DIV (6 SYLLABLES) | 2ND DIV (6 SYLLABLES) | 3RD DIV (8 SYLLABLES)

kṛpā-bindu diyā, karô ei dāse, tṛṇāpekṣā ati hīna

(6 SYLLABLES) | (6 SYLLABLES) | (8 SYLLABLES)

sakala-sahane, bala diya karô, nija-māne spṛhā-hīna

Songs appearing in this meter:

Āmāra Jīvana
Ātma-nivedana
Avatāra-sāra
Bhajô Bhajô Hari
Cintāmaṇi-maya
Dekhite Dekhite
E Ghora-saṁsāre
Emôna Gaurāṅga Binā Nāhi Āra
Emôna Śacīra Nandana Bine
Gopīnāth, Āmāra Upāya Nāi
Gopīnāth, Ghucāo Saṁsāra-jvālā
Gopīnāth, Mama Nivedana Śunô
Gurudeva! Baḓô Kṛpā Kôri
Gurudeva! Kabe Mora Sei Dina Ha'be?
Gurudeva! Kabe Tava Karuṇā Prakāśe
Gurudeva! Kṛpā-bindu Diyā
Hā Hā Kabe Gaura-Nitāi
Hā Hā Mora Gaura-Kiśora
Hari Hari! Kabe Mora Habe Henô Dina
Hari He! Arthera Sañcaye
Hari He! Bhajane Utsāha
Hari He! Dāna-pratigraha
Hari He! Nīra-dharma-gata
Hari He! Prapañce Pôḓiyā
Hari He! Saṅga-doṣa-śūnya
Hari He! Śrī Rūpa Gosā˜i
Hari He! Tomāre Bhuliyā
Harināma Tuwā Aneka Svarūpa
(Ĵadi) Gaurāṅga Nahito
Jaya Jaya Śrī Guru
Kabe Āhā Gaurāṅga Bôliyā
Kabe Gaura-vane

Kabe Ha'be Henô Daśā Mora
Kabe Muĩ Vaiṣṇava Cinibô
Ki Jāni Ki Bale
Kṛpā Karô Vaiṣṇava Ṭhākura
Mana re! Kahô Nā Gaura Kathā
Nārada Muni
Nitāi-Gaura-nāma
Ohe! Vaiṣṇava Ṭhākura
Pālya-dāsī Kôri'
Parama Karuṇa
Prabhu He! Emôna Durmati
Ramaṇī-śiromaṇi
Sarvasva Tomāra
Śrī Kṛṣṇa-virahe
Śuddha-bhakata
Vrajendra-nandana
Vṛṣabhānu-sutā
Yamunā-puline

Long line of three divisions (Dīrgha Tripadī)

26 SYLLABLES

1ST DIV (6 SYLLABLES) | 2ND DIV (6 SYLLABLES)

śrī guru-caraṇa-padma, kevala bhakati-sadma,

3RD DIV (10 SYLLABLES)

vando muĩ sāvadhāna-mate

ĵā̃hāra prasāde bhāi, e bhava tariyā ĵāi,
kṛṣṇa-prāpti haya ĵā̃hā ha'te

Songs appearing in this meter:

Anādi Karama-phale
Aparādha-phale Mama
Āre Bhāi! Bhajô Mora Gaurāṅga-caraṇa
Bhāi-re! Eka-Dina Nīlācale
Bhāi-re! Eka-Dina Śāntipure
Bhāi-re! Rāma-Kṛṣṇa Gocāraṇe
Bhāi-re! Śacīra Aṅgane Kabhu
Bhāi-re! Śarīra Avidyā-jāl
Bhāi-re! Śrī-Caitanya Nityānanda
Dhana Mora Nityānanda
Gaurāṅgera Du'ṭī Pada
Hari Hari! Biphale Janama Gõāinu
Hari Hari! Kṛpā Kôri' Rākhô Nija Pade
Janama Saphala Tā'ra
Jaya Jaya Harināma
Kabe Kṛṣṇa-dhana Pābô
Kali Kukura
Kṛṣṇa Hôite Catur-mukha
Nitāi-pada-kamala
Rādhikā Caraṇa-reṇu
Rādhikā-caraṇa-padma
Saptadvīpa Dīpta Kôri'
Śrī Guru-caraṇa-padma
Śrī Rūpa Mañjarī-pada
Śunô, He Rasika Jana
Ṭhākura Vaiṣṇava-gaṇa
Ṭhākura Vaiṣṇava-pada
Yaśomatī-nandana

Sanskrit Verse Meter

Meters of verses having the same number of syllables are differentiated by the classification of two types of syllable: long (*guru*) and short (*laghu*). These are represented by these symbols:

ᴗ	=	short syllables
—	=	long syllables,
o	=	when either a short or a long syllable may take place in a particular meter.

Verses with lines of 8 syllables

Anuṣṭubh:

1st and 3rd lines: o o o o ᴗ — — —

2nd and 4th lines: o o o o ᴗ — ᴗ —

Songs appearing in this meter:

Śrī Jagannāthāṣṭakam (9th verse)
Śrī Keśavācāryāṣṭakam
Śrī Śikṣāṣṭakam (3rd and 7th verses)
Śrī Śrī Rādhā-vinoda-bihāri-tattvāṣṭakam
Śrī Upadeśāmṛta (2nd, 3rd, and 4th verses)
Most Bhagavad-gītā verses

Verses with lines of both 10 and 11 syllables

Sundarī:

1st and 3rd lines: ᴗ ᴗ — ᴗ ᴗ — ᴗ — ᴗ —

2nd and 4th lines: ᴗ ᴗ — — ᴗ ᴗ — ᴗ — ᴗ —

Song appearing in this meter:

Śrī Śikṣāṣṭakam (4th, 5th, and 6th verses)

Verses with lines of 11 syllables

Upajāti: **o — ᴗ — — / ᴗ ᴗ — ᴗ — —**

Songs appearing in this meter:

Śrī Govardhanāṣṭakam
Śrī Gurvaṣṭakam
Śrī Kṛṣṇa-nāmāṣṭakam (4th verse)
Śrī Navadvīpāṣṭakam
Śrī Vṛndā-devyāṣṭakam
Śrī Vṛndāvanāṣṭakam
The larger verses appearing in Bhagavad-gītā

Svāgatā: **— ᴗ — / ᴗ ᴗ ᴗ — ᴗ ᴗ — —**

Song appearing in this meter:

Śrī Kuñja-bihāryāṣṭakam

Rathoddhatā: **— ᴗ — / ᴗ ᴗ ᴗ — ᴗ — ᴗ —**

Songs appearing in this meter:

Śrī Kṛṣṇa-nāmāṣṭakam (7th verse)
Śrī Rādhā Prārthanā (2nd, 3rd, and 4th verses)

Rājahaṁsī: **ᴗ ᴗ ᴗ — ᴗ — / — ᴗ — ᴗ —**

Song appearing in this meter:

Śrī Gopī-gīta

Verses with lines of 12 syllables

Indravaṁśā: **— — ᴗ — — ᴗ ᴗ — ᴗ — ᴗ —**

Song appearing in this meter:

Śrī Śikṣāṣṭakam (8th verse)

Bhujaṅga-prayātaṁ: **ᴗ — — ᴗ — — ᴗ — — ᴗ — —**

Song appearing in this meter:

Śrī Dāmodarāṣṭakam

Toṭaka: **ᴗ ᴗ — ᴗ ᴗ — ᴗ ᴗ — ᴗ ᴗ —**

Songs appearing in this meter:

Śrī Godruma-candra-bhajanopadeśaḥ
Śrī Madhurāṣṭakam
Śrī Prabhupāda-padma-stavakaḥ
Śrī Vrajarāja-sutāṣṭakam

Verses with lines of 14 syllables

Vasanta-tilakā: — — ᴗ — ᴗ ᴗ ᴗ — / ᴗ ᴗ — ᴗ — —

Songs appearing in this meter:

Śrī Brahmā-saṁhita (Verses 29–55)
Śrī Gāndharvā-Samprārthanāṣṭakam
Śrī Lalitāṣṭakam
Śrī Śikṣāṣṭakam (2nd verse)
Śrī Upadeśāmṛta (5th, 6th, 7th, and 8th verses)

Verses with lines of 15 syllables

Mālinī: ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ — — / — ᴗ — — ᴗ — —

Songs appearing in this meter:

Śrī Govardhana-vāsa-prārthanā-daśakam
Śrī Kṛṣṇa-nāmāṣṭakam (5th verse)
Śrī Rādhā-kuṇḍāṣṭakam
Śrī Rādhā-prārthanā (1st verse)
Śrī Śyāma-kuṇḍāṣṭakam

Tūṇaka: — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ —

Songs appearing in this meter:

Śrī Kṛṣṇa-candrāṣṭakam
Śrī Rādhikāṣṭakam
Śrī Yamunāṣṭakam

Verses with lines of 16 syllables

Pañca-cāmara: ᴗ — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ — ᴗ —

Songs appearing in this meter:

Śrī Nanda-nandanāṣṭakam
Śrī Rādhā-kṛpā-kaṭākṣa-stotram

Verses with lines of 17 syllables

Mandākrāntā: — — — — / ᴗ ᴗ ᴗ ᴗ ᴗ — / — ᴗ — — ᴗ — —

Song appearing in this meter:

Śrī Upadeśāmṛta (11th verse)

Śikhariṇī: ᴗ — — — — — / ᴗ ᴗ ᴗ ᴗ ᴗ — — ᴗ ᴗ ᴗ —

Songs appearing in this meter:

Śrī Brahmā-saṁhita (Verse 56 [renumbered in this book as Verse 28])
Śrī Jagannāthāṣṭakam
Śrī Kṛṣṇa-nāmāṣṭakam (3rd verse)
Śrī Manaḥ-śikṣā
Śrī Nityānandāṣṭakam

Verses with lines of 19 syllables

Śārdūla-vikrīḍita: — — — ᴗ ᴗ — ᴗ — ᴗ ᴗ ᴗ — / — — ᴗ — — ᴗ —

Songs appearing in this meter:

Śrī Daśāvatāra-stotram (12th verse)
Śrī Kṛṣṇa-nāmāṣṭakam (6th verse)
Śrī Ṣaḍ-gosvāmyaṣṭakam
Śrī Śikṣāṣṭakam (1st verse)
Śrī Upadeśāmṛta (9th and 10th verses)

For more on Bengali and Sanskrit meters, please visit:

www.gaudiyakirtan.com/meters

Appendix

Songs of Śrīla Bhaktivinoda Ṭhākura

that appear in this edition of Śrī Gauḍīya Gīta-guccha



Songs from

Śaraṇāgati

(comprised of fifty songs, published in 1893)

Introductory song
Śrī Kṛṣṇa-Caitanya Prabhu Jīve Dayā Kôri'

Songs from the section named 'Dainya'
Āmāra Jīvana
(Prabhu He!) Emôna Durmati

Songs from the section named Ātma-nivedana'
Mānasa, Deha, Geha
'Āmāra' Bôlite Prabhu
Nivedana Kôri Prabhu
Ātma-nivedana

Songs from the section named 'Goptṛtve-Varaṇa'
Ki Jāni Ki Bale
Sarvasva Tomāra
Tumi Sarveśvareśvara

Song from the section named ''Avaśya Rakṣibe Kṛṣṇa' – Viśvāsa Pālana'
Ekhôna Bujhinu Prabhu

Songs from the section named 'Bhakti-Anukūla-Mātra Kāryera Svīkāra'
Tuwā Bhakti-anukūla
Śuddha-bhakata
Rādhā-kuṇḍa-taṭa

Song from the section named 'Bhakti-Pratikūla-Bhāva Varjanāṅgīkāra'
Tuwā Bhakti-pratikūla

Songs from the section named 'Bhajana-lālasā'
Hari He! Prapañce Pôḍiyā
Hari He! Arthera Sañcaye
Hari He! Bhajane Utsāha
Hari He! Dāna-pratigraha
Hari He! Saṅga-doṣa-śūnya
Hari He! Nīra-dharma-gata
Ohe! Vaiṣṇava Ṭhākura
Hari He! Tomāre Bhuliyā
Hari He! Śrī Rūpa Gosā̃i
Gurudeva! Baḍô Kṛpā Kôri'

Gurudeva! Kṛpā-bindu Diyā
Gurudeva! Kabe Mora Sei Dina Ha'be?
Gurudeva! Kabe Tava Karuṇā Prakāśe

Songs from the section named 'Siddhi-Lālasā'
Kabe Gaura-vane

Dekhite Dekhite
Vṛṣabhānu-sutā

Songs from the section named 'Vijñapti'
Kabe Habe Bôlô

Songs from
Gītāvalī
(comprised of seventy songs, published in 1893)

Songs from the section named 'Aruṇodaya-kīrtana'
Udilô Aruṇa
Jīva Jāgô Jīva Jāgô

Songs from the section named 'Ārati-kīrtana'
Śrī Gaura-ārati
Śrī Yugala-ārati
Śrī Surabhi-kuñjera Śrī Bhoga-ārati

Songs from the section named 'Prasāda-sevāya'
Śarīra Avidyā-jāl
Eka-dina Śāntipure
Śacīra Aṅgane Kabhu
Śrī Caitanya Nityānanda
Eka-dina Nilācale
Rāma-Kṛṣṇa Gocāraṇe

Songs from the section named 'Śrī Nagara-kīrtana'
Nadīya-Godrume
Gāya Gorā Madhura Svare
Rādhā-Kṛṣṇa Bôl Bôl
Gāya Gorācā˜da Jīvera Tare
Aṅga-upāṅga-astra-pārṣada Saṅge
Nitai Ki Nāma Eneche Re
Hari Bôle Modera Gaura Elo

Songs from the section named 'Śrīman Mahāprabhura Śata-nāma'
Jaya Godruma-pati Gorā
Kali-yuga-pāvana
Kṛṣṇa-Caitanya Advaita Prabhu Nityānanda

Songs from the section named 'Śrī Kṛṣṇera Viṁśottara-śata-nāma'
Kṛṣṇa Govinda Hare
Rādhā-Vallabha, Mādhava
Rādhā-Mādhava Kuñja-Bihārī
Rādhā-Vallabha, Rādhā-Vinoda
Jaya Yaśodā-nandana Kṛṣṇa

Songs from the section named 'Śrī Nāma-kīrtana'
Yaśomatī-nandana
'Dayāla Nitāi Caitanya' Bôle
Bol Hari Bol

Songs from the section named 'Śreya-nirṇaya'
Āra Kenô Māyā-jāle

Songs from the section named 'Bhajana-gīta'
Bhajô Re Bhajô Re Āmāra Mana
Bhāvô Nā Bhāvô Nā, Mana

Songs from the section named 'Śrī Nāmāṣṭaka'
Jaya Jaya Harināma
Harināma Tuwā Aneka Svarūpa
Nārada Muni

Songs from the section named 'Śrī Rādhāṣṭaka'
Rādhikā-caraṇa-padma
Ramaṇī-śiromaṇi
Varaja-vipine
Śata-koṭi Gopī
Rādhā-bhajane Ĵadi

Songs from the section named
'Śrī Śikṣāṣṭaka'
Pīta-varaṇa Kali-pāvana Gorā
Tuhū Dayā-sāgara
Śrī Kṛṣṇa-kīrtane Ĵadi
Prabhu Tava Pada-ĵuge
Anādi Karama-phale
Aparādha-phale Mama

Songs from
Kalyāṇa-kalpataru
(comprised of sixty-two songs, published 1880)

Part 2 – Upalabdhi

Song from the section named
'Nirbeda'
Durlabha Mānava-janma Labhiyā Saṁsāre

Part 3 – Ucchavāsa

Songs from the section named
'Prārthanā Dainyamayī'
Kabe Śrī Caitanya More
Āmi Tô' Durjana
Bhavārṇave Pa'ḓe Mora
Viṣaya-vāsanā-rūpa
Āmāra Samāna Hīna

Songs from the section named
'Prārthanā Lālasāmayī'
Hari Hari! Kabe Mora Ha'be Henô Dina
Kabe Mui Vaiṣṇava Cinibô
Kṛpā Karô Vaiṣṇava Ṭhākura
Kabe Ha'be Henô Daśā Mora
Hā Hā Mora Gaura-kiśora
Hā Hā Kabe Gaura-Nitāi
Kabe Āhā Gaurāṅga Bôliyā

Songs from the section named
'Vijñapti'
Gopīnātha, Mama Nivedana Śunô
Gopīnātha,Ghucāo Saṁsāra-jvālā
Gopīnātha, Āmāra Upāya Nāi
Śrī-Rādhā-Kṛṣṇa-pada-kamale

Songs from the section named
'Ucchavāsa-kīrtana'
Kali-Kukkura-Kadana
Vibhāvarī Śeṣa
Janama Saphala Tā'ra
Śunô, He Rasika Jana
Yamunā-puline

Songs from
Śrī Śrī Gīta-mālā
(comprised of eighty songs, published in 1893)

Songs from the section named
'Siddhi-Lālasā'
Kabe Gaura-Vane
Dekhite Dekhite
Pālya-Dāsī Kôri
Cintāmaṇi-May
Vṛṣabhānu-Sutā
Śrī Kṛṣṇa-Virahe

Songs Index

A

B

C

D

E

G

H

I

J

N

O

P

R

S

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